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Cover: Mitannian Seal excavated at Mendes, 1980. White steatite.
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THE SHARI^CA COURT RECORDS OF OTTOMAN CAIRO
AND OTHER RESOURCES FOR THE STUDY OF LAW¹

Cairo is a bustling metropolis whose accelerating pace of modernization and foreign imports provides a sharp contrast to the undulating movements of the Nile and the permanence of its ancient heritage. The vegetable-laden donkey cart with a driver half-asleep and totally oblivious to the passing stream of honking taxis is only one of a number of unique scenes which attract the visitor with a curious fascination.

This blend of old and new in the city itself can also be seen in the Egyptian legal system. Egypt has been one of the leaders of legal reform in the Islamic world. Its traditional system, dominant since the arrival of the Arabs in the seventh century, has been modified during the past two centuries by the introduction of codes and legislation of largely Western inspiration. Yet Islamic law continues to survive not only beside but also within the structure of these innovations. There is a strong feeling in the country to retain the heritage of the past, and it has been demonstrated in law as recently as this past year by the passage of a constitutional amendment to bring all laws in accordance with the shari^Ca.²

From the perspective of a jurist, Cairo offers a special opportunity to explore both the Islamic and the Egyptian legal systems. In particular, my interests extended on the historical side to a study of the records of the Shari^Ca Courts for the Ottoman period, and on the modern side to a study of the lawyer's resources for the study of law.

The Shari^Ca Court Records

The records of the Shari^Ca Courts are located in the Maslahat ash-Shahr al-^CAqari, a building facing on Ramses Street behind the main courthouse. Easy access to the records is possible with a

letter of introduction, and the registers (s. sijill) in which the records are kept are arranged in very³ orderly fashion in a reading room in the back of the building.

These registers contain the records of the High Council (ad-Diwan al-^CAli), the Sublime Porte (al-Bab al-^CAli), the liquidation of military successions (al-Qisma 'l-^CAskariya), the liquidation of Arab successions (al-Qisma 'al-^CArabiya), and thirteen courts which were located in different sections of Cairo. They are arranged in a number of different series which are described in detail below.⁴

Court	Dates	Numbering of Registers	Numbers for which two registers exist
ad-Diwan al- ^C Ali	1154-1292	1-15	
al-Bab al- ^C Ali	937-1292	1-559	55, 90, 137, 157, 167, 184, 309
Mahkamat al-Bab al- ^C Ali	1293-1312	1-297	
Mahkama Miṣr ash-Shar ^C iya	1312-1328	298-435	
Mahkama Miṣr Ibtidā'iya 'sh-Shar ^C iya	1911-1940 (A.D.)	1-49	
Mahkama Miṣr Ibtidā'iya 'sh-Shar ^C iya	1940-1947 (A.D.)	1-19	
al-Qisma 'l- ^C Askariya	961-1292	1-418 (except for 21, 97, 215, 222, 236, 243)	
al-Qisma 'l- ^C Askariya	1298-1312	1-164	20
al-Qisma 'l- ^C Arabiya	970-1298	1-157	74
Mahkama Būlāq	943-1226	1-83	
Mahkama Miṣr al-Qadīma	934-1225	84-114, 760-762	
Mahkama Qanāṭir as-Sibā ^C	957-1226	115-159	121, 157
Mahkama Tūlūn	937-1226	160-188, 190-239, 747-755	167, 215, 220
Mahkama Qūṣūn	963-1225	240-292, 294-306, 723	264
Mahkamat aṣ-Ṣālih	953-1226	307-370, 758-759	346
Mahkama Bābay sa ^C āda wa 'l-Kharq	970-971 998-1212	371-438, 721-722, 726	

Court	Dates	Numbering of Registers	Numbers for which two registers exist
Mahkama Ṣālahīya 'n-Najmīya	934-1226	439-537, 756-757, 718-720, 727, 2	459
Mahkama Jāmi ^C al-Hākīm	942-1225	538-540, 542-581, 724-725, 728-746	734, 548, 561
Mahkama Bāb ash-Sha ^C rīya	955-1226	582-626, 628-655	594
Mahkamat az-Zāhid	972-1226	656-682, 684-702	667, 682, 701
Mahkama Barmashīya	973-1127	703-717	

There are other series of registers for particular types of cases which run concurrently with the series above named, such as the Mubāya^Cāt (transactions) recorded for al-Bāb al-^CAlī (##1-391, dated 1293-1319), Waqfiyāt (##1-19, dated 1253-1292), Tarakāt (##1-32, dated 1253-1292), etc. Miscellaneous cases are recorded in Sijillāt ad-Dasht (##1-252, dated 928-1245; and ##1-118, dated 924-1242).

As was mentioned above, there were thirteen courts located in different sections of Cairo in addition to the main ones named. Only twelve are named in the series above, numbered 1-762. The thirteenth is Mahkamat al-Ezbekiya, whose existence was discovered recently by Dr. Salwa Milad. In her doctoral dissertation presented to the College of Arts (Kulliyat al-Adāb) of Cairo University in 1975, Dr. Milad completed the first major study of the documentation of the Ottoman Shari^Ca Courts.⁵ During the course of her research she found Mahkamat al-Ezbekiya mentioned in the Sijillāt ad-Dasht but lacking complete records.⁶

In addition to her archival study, Dr. Milad offers a brief description and the location of the Shari^Ca Courts. On a map of Islamic Cairo, such as S.W. Johnson's "The Monuments of Islamic Cairo: 641 A.D. - 1900 A.D.,"⁷ most of the buildings which housed these courts can be identified. Below is the name of the building for each court, the historic monument number, and the index number to which it corresponds on S.W. Johnson's map.

Court	Name of Building	Historic Monument Number	Johnson's Index Number
ad-Dīwān al- ^C Ālī	not mentioned		
al-Bāb al- ^C Ālī	Bayt al-Qādī (Maq ^C ad Māmāy)	51	62
al-Qisma 'l- ^C Askariya	al-Madrasat az-Zāhirīya	37	59
al-Qisma 'l- ^C Arabiya	al-Madrasat al-Kāmilīya	428	50
Būlāq	Masjid al-Qādī Yahyā	344	389
Misr al-Qadīma	al-Jāmi ^C an-Nāṣirīya 'l-Jadīd		
Qanātīr as-Sibā ^C	Jāmi ^C Bard Bey al-Ashrafī		
Tūlūn	Jāmi ^C Ahmad Ibn Tūlūn	220	313
Qūṣūn	Jāmi ^C al-Amīr Qūṣūn	202	222
aṣ-Ṣālīḥ	Jāmi ^C aṣ-Ṣālīḥ Talā'i	116	168
Bābay Sa ^C āda wa 'l-Kharq	formerly on the place which is now Maydān Bāb al-Khalq		
Ṣālahīya 'n-Najmīya	al-Madrasat as-Ṣālīḥ Najm ad-Dīn Ayyūb	38	61
Jāmi ^C al-Ḥākim	Jāmi ^C al-Ḥākim	15	18
Bāb ash-Sha ^C rīya	formerly on the place Bab ash-Sha ^C rīya		
az-Zāhid	Jāmi ^C az-Zāhid	83	8
Barmashīya	Jāmi ^C Tughrā Barmash		
al-Ezbekīya	Jāmi ^C Ezbek		

My interest in these court records lies in what they can reveal about the application and development of Islamic law. Having been imbued with the common law practice in judicial opinions whereby legal authority is cited for the decision in a case, I had hoped to find some discussion of law and its application to factual situations in these records.

Unfortunately, such is not the case. A preliminary survey of the records has shown that, although the qadi (judge) used principles of the shari^Ca in making a judicial decision, he not only avoided a discussion of the law but he also omitted a citation of the sources of law on which he depended. In many cases it was considered sufficient to state that a certain act was according to law (shar^Cīy) without more.⁸

It appears that one reason for the lack of legal discussion in the records may be found in the qadi's function as a judicial fact-finder rather than an interpreter of the law. Most of the cases which I examined dealt exclusively with a determination of facts and the law appeared to be taken for granted.

For example, in one case which occupies over a page in the second register of the Dīwān al-^CĀlī,⁹ the discussion centers wholly on the following facts: The plaintiff claimed a quarter of the land which was in the defendant's possession in Asyut. The defendant presented a judicial record (hujja) as proof of his right, but the plaintiff presented three witnesses who supported his claim. The defendant then claimed that the plaintiff's witnesses were lying. They eventually admitted it and the judge ordered these witnesses to be punished and denied the plaintiff's claim.

Despite the lack of discussion of law in this and other cases, a good deal can be learned about its application and development through the manner in which the facts are analyzed and a judicial decision made. In the above case, some idea may be drawn about the status of the hujja and of witnesses in the proof of ownership of land. As for my own research I have decided to examine the broader question of the significance of the hukm (judicial decision) as compared to the fatwa in Islamic law.

Other Resources for the Study of Law

On the modern side, I became interested in how the lawyer functions in Cairo and particularly what sources of law he refers to. I visited lawyers and judges who were very helpful in illuminating the practical features of a lawyer's job. I also spent much time in the bookshops in search of Islamic legal treatises and Egyptian lawbooks. Resources which are available for legal research are described briefly below.

The sources of law referred to by Cairene lawyers are primarily three: (1) legislation which is sent to lawyers by the Ministry of Justice in a publication called An-Nashrat at-Tashri^Cīya, (2) Ahkām al-Mahākīm (court cases) of which the most important are those of the Mahkamāt an-Naqd (sent to the judges in a publication called Majmū^Cat al-Ahkām an-Naqd), and (3) doctrine (e.g. Sanhūrī, Al-Wasīt).

Recent issues of the official newspaper, Al-Jarīdat ar-Rasmiya, with texts of legislative enactments are available at the government printing office, Al-Hay'at al-^Camma li Shu'ūn al-Maṭābi^C al-Amīriya (56 Jumhuriya Street in Opera Square on the corner of Tharwat Street). Published volumes of court cases are available in the law library of Cairo University and the library of the Bar Association (near the main court building off Ramses Street). In the main court building, the library of Maḥkamat an-Naqd contains not only its own decisions but also those of the Mixed Courts in French for the time they were operational.

The published works of modern authors are available in the libraries but also in a number of bookshops. The bookshops of Cairo have been generally listed by Roger Allen (ARCE Newsletter, Nos. 97/98, p. 20) and more particularly listed for old books by Chris Eccel (ARCE Newsletter, No. 105, p. 51). Therefore, I will note only those bookshops which I found to have a good selection of law books:

Dār an-Nahdat al-Arabīya
32 Tharwat Street

^CĀlam al-Kutub
38 Tharwat Street

Dār al-Fikr al-^CArabī
6 Jawwād Husnī Street

Dār Ḥarrā'
33 Sharif Street

Maḥtabat an-Nahdat al-Miṣriya
9 ^CAdlī Street

While these shops carry works by modern authors on both Egyptian and Islamic law, other shops specialize in works on fiqh and uṣūl al-fiqh, among which are:

Maḥtabat al-Mutanabbī
14 Jumhuriya Street

Maḥtaba Wahba
14 Jamhuriya Street

Dār at-Turāth
22 Jamhuriya Street

Maḥtaba wa Maṭba^C a Muhammad ^CAlī Sabīh wa Awlādihi
Al-Azhar Square in front of the Mosque

Maḥtabat al-Kullīyāt al-Azhariya
9 Sanādiqiya Street (off Al-Azhar Square)

My year in Cairo proved very beneficial for my work on Islamic and Egyptian law. Besides my work on the Shari^Ca Courts which is in progress, I completed two articles for publication in a special issue of the Bulletin du Centre de Documentation et d'Etudes Juridiques, Economiques et Sociales (Cairo): "A Comparative Approach for Teaching Islamic Law" and "The Interrelationship of Fiqh and Qanūn in the Right of Marital Support." However, one benefit from my experience in Cairo has not been as apparent as the rest and yet has left a deep impression: a feel for how the people think and act. Law remains an abstract study divorced from society; it takes on life only within the context of its people.

John Makdisi
Harvard Law School
November 1980
ARCE Fellow 1979-80

FOOTNOTES

1. Funded by the International Communication Agency.
 2. Amendment to the Constitution (passed by the People's Assembly on April 30, 1980), para. 2: "...and the principles of Islamic Law are the chief source for legislation (wa maḥādi' ash-sharī^C at al-islāmīyat al-maṣḍar ar-ra'isī li 't-tashrī^C)."
 3. I visited the courthouse in Shubra to investigate the possibility of finding further records and found many of the files in disarray. There were registers filed for Suez and other courts outside Cairo, but my brief examination did not reveal any cases recorded earlier than 1264 H.
 4. The periods during which decisions were recorded for each court are dated according to the Islamic calendar except where noted. The year 934 corresponds with 1527 A.D.
- For descriptions of these registers, see also I. A. Raymond, Artisans et Commerçants au Caire au XVIII^e Siècle at xxi-xxiv (Damascus 1973); S. Shaw, "Cairo's Archives and the History of Ottoman Egypt," Report on Current Research, Spring 1956 59 (Washington 1956); J. Deny, Sommaire des Archives Turques du Caire at 214-217 (Cairo 1930).
5. S. Milad, Sijillāt Maḥkamat al-Bāb al-^CAlī: Dirāsāt Arshīviya Diblōmātiya, 3 vols. (doctoral dissertation 1975).

6. Id., vol. 1, p. 186.
7. This map is available at the American University of Cairo.
8. Ronald Jennings has noted the same lack of legal discussion in his study of the Ottoman court cases of Kayseri in Anatolia. R. Jennings, "Kadi, Court, and Legal Procedure in 17th C. Ottoman Kayseri," 48 Studia Islamica 133 (1978).
9. Case 127, p. 19.

MICROFILMING COPTIC RECORDS IN EGYPT:

REPORT OF A RESEARCH DEVELOPMENT TRIP

From 22 June to 17 July, 1980, under a Research Development Grant from the Smithsonian Foreign Currency Program and with the assistance of the American Research Center in Egypt, Mr. Roy Holton, a representative of the Genealogical Society of Utah, and I did the basic work in Egypt to determine the size and complexity of a project to microfilm all the manuscripts of the Coptic Orthodox Church. With the approval of Church authorities, we visited all of the known manuscript archives in the country. The following is a tabulation of what we learned at each site:

1. Azbakiya Cathedral, the former Patriarchate in Cairo; Father Gabriel, Librarian

Types of Manuscripts:

Biblical
Historical
Liturgical

Although we did not see an index, one does exist for the manuscript holdings.

Dates covered: 10-20 centuries A.D.

1956 lineal inches of Manuscripts @ 250 pages per inch =
489,000 pages

Estimated filming time: 98 days

2. St. Makarius Monastery, Wadi Natrun; Anba Matta El Meskin, Vicar (Priest)

44 Biblical Manuscripts
 188 Liturgical
 3 Languages
 62 Biographies of Saints
 26 Commentaries
 45 Homilies
 10 Canons of the Church
 24 Theological Treatises

Total volumes = 435

Index: yes

Dates covered: 13-20 centuries A.D.

739 lineal inches of manuscripts @ 250 pages per inch =
184,750 pages.

Estimated filming time: 37 days

3. Deir es Suryan Monastery, Wadi Natrun; Anba Theophilos, Bishop

61 Biblical Manuscripts
 85 Historical
 349 Liturgical
 40 Theological
 37 Biblical Commentaries
 11 Canon
 43 Monasticism
 38 Homilies
 21 Varia

Total Volumes = 685

Index: yes

Dates covered: approximately 10-20 centuries A.D.

1375 lineal inches of manuscripts @ 250 pages per inch =
343,750 pages.

Estimated filming time: 69 days

4. St. Bishoi Monastery, Wadi Natrun; Anba Theophilos, Bishop;
 Anba Tedros, Librarian

Biblical Manuscripts
 Historical
 Theological
 Liturgical

Total volumes = 200

Index: no

Dates covered: approximately 15-20 centuries A.D.

350 lineal inches of manuscripts @ 250 pages per inch =
87,500 pages.

Estimated filming time: 18 days

5. Baramos Monastery, Wadi Natrun, Anba Sarapamon, Bishop

35 Biblical Manuscripts
 58 Commentaries
 53 Canons of the Church
 76 Historical and Patrology
 44 Coptic History
 384 Liturgical
 20 Coptic Language
 36 Ethiopic
 10 Other languages

Total volumes = 716

Index: yes

Dates covered: approximately 13-20 centuries A.D.

1036 lineal inches of manuscripts @ 250 pages per inch =
259,000 pages.

Estimated filming time: 52 days

6. Deir el Muharraq Monastery, near Asyut; Anba Severius, sub-Bishop.

24 Biblical, Old Testament
 49 Biblical, New Testament
 344 Liturgical
 56 Commentaries, Bible
 37 Homilies
 57 Historical
 14 Canonical
 40 Theological
 46 Spiritual and Monastic Rules
 18 Varia
 27 Ritual and Dogmatic
 6 Coptic language
 2 Medicine

Total volumes = 720

Index: yes

Dates covered: approximately 13-20 centuries A.D.

1525 lineal inches of manuscripts @ 250 pages per inch =
381,250 pages.

Estimated filming time: 76 days

7. St. Anthony Monastery, Eastern Desert near Red Sea; Abuna
 Antonios, Bishop; Anba Rueis, Librarian

324 Biblical Manuscripts (including all books of the Old Testament)
 334 Theological
 214 Historical
 930 Liturgical
 61 Varia

Total volumes = 1863

Index: yes

Dates covered: approximately 10-20 centuries A.D.

3216 lineal inches of manuscripts @ 250 pages per inch =
804,000 pages.

Estimated filming time: 161 days

8. St. Paul Monastery, Eastern Desert near the Red Sea; Father Makarios, Assistant Abbot.

129 Historical Manuscripts

62 Theological

12 Coptic language

60 Biblical

210 Patrology

5 Dogmatic and Faith

6 Varia

407 Liturgical

Total volumes = 891

Index: yes

Dates covered: approximately 15-20 centuries A.D.

1728 lineal inches of manuscripts @ 250 pages per inch =
432,000 pages.

Estimated filming time: 87 days

The manuscripts must be carried to another room for filming.

9. St. Mena Monastery, in the desert west of Alexandria; Bishop Abbamena and Father Archelites

1 Prayer of the hour book in Coptic and Arabic

1 Schola

Total volumes = 2

1500 pages - both books smaller than 12" x 17".

Estimated filming time: 1 day.

10. Former Patriarchate, in Alexandria; Anba Timotheus, Bishop

Biblical Manuscripts

Liturgical

Other

Total volumes = unknown

Index: no

Dates covered: approximately 15-20 centuries A.D.

532 lineal inches of manuscripts @ 250 pages per inch =
133,000 pages.

Estimated filming time: 27 days

11. St. Sergius (Abou Sarga) Church, Old Cairo; Anba Gabriel G. Bestauros, Priest

100 Liturgical and Sacramental Manuscripts

3 Biblical

21 Theological - Historical - Canon Law

Total volumes = 124

Index: yes

Dates covered: approximately 13-20 centuries A.D.

A complete catalogue has been published by Antoine Khater and O. H. E. Khs-Burmester, Catalogue of the Coptic and Christian Arabic Manuscripts Preserved in the Library of the Church of Saints Sergius and Bacchus, Bibliothèque de Manuscrits III, Cairo: Publications de la Société d'Archéologie copte, 1977. The collection totals 19,960 folios or 39,880 pages.

Estimated filming time: 10 days

The books must be carried from their repository to the visitor's room for filming.

12. St. Barbara Church, Old Cairo; Sobhy Habib, Assistant Librarian

Liturgical Manuscripts as well as Biblical

Total volumes = unknown

Index: no

Dates covered: approximately 15-20 centuries A.D.

400 lineal inches of manuscripts @ 250 pages per inch =
100,000 pages.

Estimated filming time: 20 days

13. Al Mu'allaga Church, Old Cairo; Grace Mossad, Steward

2 Liturgical Manuscripts with 200 pages

Estimated filming time: 1 day

The other records from this church have been transferred to the Coptic Museum.

14. Church of the Virgin in the H⁴arat Zuwaila, Islamic Cairo; Dr. Shaker Basilios, Librarian

31 Historical Manuscripts

4 Theological

7 Biblical

182 Liturgical

Total volumes = 224
 Index: yes
 Dates covered: approximately 15-20 centuries A.D.

224 volumes @ approximately 360 per volume = 80,600 pages.

Estimated filming time: 18 days

Of those visited, the collection in worst shape was that at the former Patriarchate in Alexandria. There has been extensive damage done to the codices both from water and from worms. Although the remainder of the collections are in generally good shape, the best preserved are found in St. Sergius Church in Old Cairo, Deir el Muharraq in central Egypt, and the Monastery of St. Anthony near the Red Sea. It is worth noting that a library is now being completed at the St. Makarius Monastery which will provide fine housing for the manuscripts and printed books there.

Since returning, I have learned that there exist manuscripts at two other locations. A catalogue of one collection has been published: Antoine Khater and O. H. E. Khs-Burmester, Catalogue of the Coptic and Christian Arabic Manuscripts Preserved in the Cloister of St. Menas at Cairo, Bibliothèque de Manuscrits, I, Cairo: Publications de la Société d'Archéologie copte, 1967. According to this catalogue, the following information applies to the Cloister of St. Menas:

7 Biblical Manuscripts
 127 Liturgical
 29 Theological
 20 Hagiographical
 9 Varia

Total: 190 codices or parts of codices
 Dates covered: 15-19 centuries A.D.
 Total pages: 53,994
 Estimated filming time: 11 days

The second collection is noted in Otto Meinardus' work Christian Egypt: Ancient and Modern (Second edition, Cairo 1977, pg. 252). The number of manuscripts located in this Church of the Holy Virgin at Daqadus, found on the east bank of the Damietta branch of the Nile in the Delta, is unknown. Meinardus claims that "several" manuscripts may date from the 14th century. I estimate that no longer than 3 days will be required to film this collection.

Our estimation of the number of pages, when the figures could not be obtained from a catalogue or index, was calculated by measuring the length of the stacks and multiplying by 250 pages per lineal inch (=125 single sheets per inch). This constitutes an average since not only was thicker paper used in the older codices but we also had to take into account the book covers whose thickness varied from 1/4" to 1/8". Our approximate totals are the following:

Total pages of manuscripts = 3,390,000
 680 camera working days at 5,000 pages per day
 227 working days per year

Total camera years = 3 for one camera

The general locations involved are the following:

7 Monasteries in the desert
 1 Monastery in the valley near Asyut
 1 Monastery in Cairo
 5 Churches in Cairo
 1 Church in Alexandria
1 Church in the Delta

16 Total Locations

Regarding the language makeup of the manuscripts, we gained a general impression during our brief examinations of the various collections. In this connection, we observed that the majority either are written in Arabic or consist of Arabic/Coptic polyglots. While the number is substantial, it is a clear minority of manuscripts whose sole language is Coptic. We also saw a few written in Ethiopic, most notably at the Baramos Monastery in the Wadi Natrun. We noted no documents in other languages, although the cataloguing and micro-filming processes may well reveal such.

The large majority of manuscripts date from the fifteenth to the nineteenth centuries. Naturally, a representative number date from earlier periods in addition to a very few from current century. The worth of those from the 18th and 19th centuries, in my judgment, lies not so much in their age as in their artistic and paleographic value. And in terms of the widely circulated appeal from Bishop Samuel for assistance in recording and preserving the treasures of the Coptic Church, I firmly believe that we must microfilm all of the manuscripts in the sixteen locales, regardless of age.

* * * * *

We were aided extensively in our survey work by Dr. Shaker Basilios who accompanied us to each of the fourteen sites. We also received pivotal assistance both from Bishop Samuel, who has charge of the Church's social and ecumenical affairs and whom we petitioned for permission to do the survey, and from Mr. John el Raheb, Bishop Samuel's administrative assistant. We received further gracious help from Dr. Mirrit Boutros Ghali, President of the Society of Coptic Archaeology, Dr. Leslie MacCoull, Librarian of the same organization, Mr. Munir Basta, Director General of the Coptic Museum, and Mr. Abdoul Wahba of Old Cairo. To these we extend our warm and sincere thanks. For it was by their generous aid that we were able to make a success of our trip.

S. Kent Brown
 Brigham Young University



THE AMARNA PERIOD OF EIGHTEENTH DYNASTY EGYPT
BIBLIOGRAPHY SUPPLEMENT 1979

by Edward K. Werner, Yale University and the
Thomas J. Watson Library, Metropolitan Museum of Art

This is the fifth in a series of annual supplements to "The Amarna Period of Eighteenth Dynasty Egypt--A Bibliography: 1965-1974" which appeared in the ARCE Newsletter No. 95. The purpose of this supplement is twofold: 1) it attempts to update the original bibliography and four supplements with pertinent books and articles published during 1979, and 2) it provides the opportunity to incorporate items published during the 1965-1978 period of previous coverage but which were missed. As always, readers are invited to submit any titles which may have thus far been omitted.

The materials included in this bibliography supplement have been classified into the same seven major subject divisions which were used in the original bibliography. The divisions are: (A) History; (B) Religion; (C) The Role of Nefertiti; (D) Pathological Studies and the Occupant of Tomb KV 55; (E) Art; (F) Excavations and the Akhenaten Temple Project; and (G) Language and Writing (Including the Amarna Letters). Some titles appear in several divisions.

The seven major divisions are designated by capital letters, and each entry within is numbered consecutively, with capital letter prefix, without regard to subdivision. Citations are identified in the indexes by this code, rather than by pagination. Each major subject division is subdivided according to media form in the following order: Books, Journal Articles, Magazine Articles, Special Articles, and Book Reviews.

Reviews are not annotated, but include the reference code for the book under discussion to enable the user to refer to the original citation in the bibliography. A reference within the body of a citation is prefaced by a year code: 74 for the original bibliography, 75 for the first supplement (ARCE Newsletter No. 97/98), 76 for the second supplement (ARCE Newsletter No. 101/102), 77 for the third supplement (ARCE Newsletter No. 106), and 78 for the fourth supplement (ARCE Newsletter No. 110). Thus a reference to 74A2 directs the user to item A2 in the original bibliography.

The entries are arranged alphabetically by author's surname, or, if no author, editor, compiler, or other author source is indicated, by the first word of the title that is not an article of speech. Items with multiple editorship are also listed by title.

An author index is provided and subdivided by personal and corporate authorship. Arrangement of the personal author index

is alphabetical by surname; the entry is followed by the letter-number code which refers the user to its location in the bibliography where a full citation is provided. Where an author appears more than once, each reference is cited. When two or more titles by an author are included, each title, often abbreviated, is specified in parentheses followed by the appropriate reference code. The corporate author index is arranged alphabetically by city.

The title index is arranged alphabetically according to the first word of the title that is not an article of speech. When an entry appears in more than one subject division, each reference is cited. The reference code following the title refers the user to the full citation in the subject bibliography. Titles of books are underlined; articles are placed within double quotation marks.

In the area of popular publications, a children's book appeared in 1977 by B. Holmes entitled Nefertiti, the Mystery Queen (Milwaukee: Raintree Childrens Books).

As in the past, I take this opportunity to thank Diane Guzman of the Wilbour Library of Egyptology for her continued co-operation in this project.

Bibliography

A. History

Books

- A1. Perepelkin, Iurii Iakovlevich. Keŕe i Semnekh-ke-re: k iskhodu solntsepoklonnicheskogo perevorota v Egipte. Moscow: Izdatel'stvo «Nauka» Glavnaia Redaktsiia Vostochnoi Literatury, 1979.

[Kiya and Smenkhkare: Concerning the Outcome of the Solar Cult Revolution in Egypt] Includes chap. 1 [Queen Nefertiti], chap. 5 [The Mystery of the Second Pharaoh], chap. 6 [The Rival of the Queen], chap. 7 [The Daughter of Amenhotep IV and Kiya], and chap. 8 [Concerning the Reign and Titulary of Smenkhkare].

- A2. ———. The Secret of the Gold Coffin. Moscow: "Nauka" Publishing House, Central Department of Oriental Literature, 1978.

Translation of Taina zolotogo groba (1968). The author proposes that Queen Kiya became Akhenaten's coregent and is depicted as such in the several controversial representations identified previously as

Smenkhkare and most recently as Nefertiti. It is also suggested that she reigned alone briefly after the death of Akhenaten. To her are attributed the Maru-Aten in the southern end of Amarna and the northern palace where her titles and name were later altered in favor of Merytaten, not those of Nefertiti as traditionally assumed.

Journal Articles

- A3. Graefe, Erhart. "Zu Pjj, der angeblichen Nebenfrau des Achanjati," GM 33 (1979):17-18.
- It is indicated that Pjj need not have been Akhenaten's wife as Wenig and Krauss have assumed, since her title is very similar to that of Tiy, wife of Ay: cf. hsyt mryt n WC-n-RC hkrt-nyswt Py and hsyt C3t n WC-n-RC hsynt n hmt-nyswt-wrt hkrt-nyswt Ty.
- A4. Hari, Robert. "La succession de Toutankhamon," BSFE no. 82 (1978):8-21.
- The order of succession Smenkhkare, Ay, Tutankhamen, Ay and Horemheb is proposed for the end of Dynasty XVIII. Ay would ascend the throne upon the death of Smenkhkare to reign during Tutankhamen's minority, and once again after the young monarch's death.
- A5. Harris, James E.; Wente, Edward F.; Cox, Charles F.; El-Nawaway, Ibrahim; Kowalski, Charles J.; Storey, Arthur T.; Russell, William R.; Ponitz, Paul V.; and Walker, Geoffrey F. "The Identification of the Mummy of the 'Elder Lady' in the Tomb of Amenhotep II as Queen Tiye," Delaware Medical Journal 51, no. 2 (1979): 89-93.
- Another version of 78A7.
- A6. Harrison, R. G.; Connolly, R. C.; Ahmed, Sohair; Abdalla, A. B.; and El Ghawaby, M. "A Mummified Foetus from the Tomb of Tutankhamun," Antiquity 53 (1979):19-21.
- Possible parents include several royal persons from the Amarna Period. However, parentage by Tutankhamen and Ankhesenamen has not been excluded, but definite evidence is still lacking.
- A7. Redford, Donald B. "Once Again the Filiation of Tutankhamun," SSEA Journal 9, no. 3 (1979):111-115.
- Amenhotep III is discounted as father of Tutankhamen since it is concluded that Tutankhamen was born in the late reign of Akhenaten and that he was a child of the Amarna court. He could be either 1) the son of Akhen-

aten, 2) a male relative of the king, one or two generations younger, or 3) "King's Son" loosely applied as a rank of honor, highly unlikely due to the presence of n ht.f "of his body" in the epithet. See also 78A8/D2 and 75A6.

- A8. Samson, Julia. "Akhenaten's Successor," GM 32 (1979): 53-58.
- Nefertiti's kingly status in iconography at both Thebes and Amarna is emphasized, supporting the theory that she was Akhenaten's coregent and successor with the name Ankhkheperure-mery-Neferkheperure Nefernefruaten-mery-Waenre. The author cautions scholars to clearly distinguish between names as found inscribed to avoid mis-attribution of the name Smenkhkare to Nefertiti's Aten name.
- A9. Schulman, Alan R. "'Ankhesenamun, Nofretity, and the Amka Affair," JARCE 15 (1978):43-48.
- The author rejects Redford's theory that it was the widowed Queen Nefertiti who wrote to the Hittite King Suppiluliumas to request a son of his to be her husband. Based on the Egyptian king's name (Nibkhurur-riyas) in KUB 34, 24:4 and references to the Amka affair in the Amarna Letters, Ankhesenamen is identified as the queen in question, a conclusion shared by most recent studies.
- A10. ———. "Diplomatic Marriage in the Egyptian New Kingdom," JNES 38 (1979):177-193.
- Ankhesenamen's attempt to obtain a Hittite prince as her husband after Tutankhamen's death is discussed on pp. 177-179 and 187-188. Akhenaten's diplomatic marriages are mentioned on p. 185.
- A11. Spalinger, Anthony J. "Egyptian-Hittite Relations at the Close of the Amarna Period and Some Notes on Hittite Military Strategy in North Syria," BES 1 (1979): 55-89.
- Part 4. Suppiluliumas' Syrian Wars and the Egyptian Counterattacks, pp. 73-83, as deduced primarily from the Hittite archives.
- B. Religion
- Books
- B1. Perepelkin, Iurii Iakovlevich. Keŕe i Semnekh-ke-re: k iskhodu solntsepoklonnicheskogo perevorota v Egipte.

Moscow: Izdatel'stvo «Nauka» Glavnaia Redaktsiia Vostochnoi Literatury, 1979.

[Kiya and Smenkhkare: Concerning the Outcome of the Solar Cult Revolution in Egypt] Includes chap. 10 [The Solar Worship of Smenkhkare].

Journal Articles

- B2. Nordheim, Eckhard von. "Der große Hymnus des Echnaton und Psalm 104: Gott und Mensch im Ägypten der Amarnazeit und in Israel," SAK 7 (1979):227-251.

- B3. Tawfik, Sayed. "Aton Studies," MDAIK 35 (1979):335-344.

Fourth in the series of articles: Part 5. Cult Objects on Blocks from the Aton Temple(s) at Thebes, I. The Nmst Jar, including material, contents, and functions.

C. The Role of Nefertiti

Journal Articles

- C1. Samson, Julia. "Akhenaten's Successor," GM 32 (1979): 53-58.

Nefertiti's kingly status in iconography at both Thebes and Amarna is emphasized, supporting the theory that she was Akhenaten's coregent and successor with the name Ankhkheperure-mery-Neferkheperure Nefernefruaten-mery-Waenre. The author cautions scholars to clearly distinguish between names as found inscribed to avoid mis-attribution of the name Smenkhkare to Nefertiti's Aten name.

Special Articles

- C2. Gohary, J. C. "Nefertiti at Karnak," in Orbis Aegyptiorum Speculum: Glimpses of Ancient Egypt, Studies in Honour of H. W. Fairman, pp. 30-31. Warminster: Aris & Phillips, 1979.

Proposes the existence of two temples at Karnak: gm-p3-itn and gmt-p3-itn. The verb is interpreted as a participle with the new readings: "He Who Found the Aten" and "She Who Found the Aten." The feminine form is not found at Amarna and again would indicate Nefertiti's special status at Karnak and perhaps identify her personal temple.

D. Pathological Studies and the Occupant of Tomb KV 55

Books

- D1. Perepelkin, Iurii Iakovlevich. Keĭe i Semnekh-ke-re: k iskhodu solntsepoklonnicheskogo perevorota v Egipte. Moscow: Izdatel'stvo «Nauka» Glavnaia Redaktsiia Vostochnoi Literatury, 1979.

[Kiya and Smenkhkare: Concerning the Outcome of the Solar Cult Revolution in Egypt] Includes chap. 4 [Whose Was the Gold Coffin from the So-called Tomb of Tiye?], and chap. 11 [The Body from the Gold Coffin].

- D2. ———. The Secret of the Gold Coffin. Moscow: "Nauka" Publishing House, Central Department of Oriental Literature, 1978.

Translation of Taina zolotogo groba (1968). Through careful analysis and reconstruction of inscriptions, the author concludes that the coffin and canopic jars found in Tomb KV 55 were originally made for Queen Kiya and later modified during the reign of Tutankhamen for a hypothetical reburial of Akhenaten. Akhenaten's mummy was subsequently removed and replaced by that of Smenkhkare. Still later, royal agents attempted to erase all references to and images of Akhenaten from the funerary equipment.

E. Art

Books

- E1. Basel. Universität. Ägyptologisches Seminar. Geschenk des Nils: ägyptische Kunstwerke aus schweizer Besitz. Basel: Schweizerischer Bankverein, 1978. [exhibition catalog]

Participating institutions: Archäologische Sammlung der Universität Zürich; Historisches Museum, Bern; Kunstmuseum, Luzern; and Musée d'art et d'histoire, Geneva. Amarna objects are cat. nos. 201-209 (pp. 64-68). Also an edition in French: Le don du Nil: art égyptien dans les collections suisses.

- E2. Bianchi, Robert S. Ancient Egyptian Sculpture from The Brooklyn Museum. San Juan: Fundación arqueológica e histórica de Puerto Rico, 1979. [exhibition catalog]

Catalog of an exhibition held in San Juan at the Museo de la Fundación arqueológica e histórica de Puerto Rico, 1 Mar.-31 Jul. 1979. Sculpture from the Amarna Period on pp. 48-53, nos. 20-22, including one color illus.

Spanish edition: Esculturas del antiguo Egipto del Museo de Brooklyn.

- E3. Leipzig. Ägyptisches Museum der Karl-Marx-Universität. Führer durch die Ausstellung, bearbeitet von Renate Krauspe. Leipzig: Karl-Marx-Universität, 1976.
- Objects from the Amarna Period are described on p. 46: 58/11 (acc. no. 2904), 58/12 (acc. no. 2885) and 58/13 (acc. no. 5126). The last object is a sandstone relief of a royal head illustrated in color in Taf. XVII. It is identified as Akhenaten but is almost certainly a talatat representation of Nefertiti wearing the pointed Nubian wig (see 79E13/F11).
- E4. Luxor. Museum of Ancient Egyptian Art. Catalogue; text by James F. Romano. Cairo: American Research Center in Egypt, 1979.
- Talatat reliefs and sculptures from the Aten temple precinct at Karnak are discussed and illustrated on pp. 104-123; antiquities from the reign of Tutankhamen on pp. 124-137.
- E5. Rotterdam. Museum Boymans-van Beuningen. Goden en farao's. Mainz: Zabern, 1979. [exhibition catalog]
- Dutch edition of 78E3.
- E6. Tokyo. National Museum. The Exhibition of the Treasures of Great Kings and Queens of Ancient Egypt. Tokyo, 1978. [exhibition catalog]
- Catalog of an exhibition of antiquities from the Cairo Museum held at the Tokyo National Museum, 1 Apr.-28 May 1978; the Fukuoka Cultural Center, 24 Jun.-23 Jul. 1978; the Kyoto Municipal Museum, 9 Sept.-22 Oct. 1978; and the Nagoya Municipal Museum, 1 Nov.-3 Dec. 1978. Objects from the Amarna Period and the reign of Tutankhamen include cat. nos. 25-42, in Japanese and English with illustrations in color and black & white.

Journal Articles

- E7. "Amarnian Relief 18th Dynasty Published in 'Amarna Reliefs aus Hermopolis' by Gunther Roeder," Apollo 109, no. 207 (1979):89.
- Dealer's advertizement with caption and illustration.
- E8. Hanke, Rainer. "Bildhauerwerkstätten in Tell el-Amarna," MDOG no. 110 (1978):43-48.

Discussion of sculpture from the Amarna studios found by the Deutsche Orient-Gesellschaft under Borchardt in 1911-1914, particularly Berlin Museum nos. 21350 and 21351.

- E9. Kemp, Barry J. "Wall Paintings from the Workmen's Village at El-'Amarna," JEA 65 (1979):47-53.
- A report on two murals found during the Egypt Exploration Society's 1921 and 1922 excavations in the workmen's village. The first (Pl. VII and fig. 1) features a partially preserved row of dancing Bes figures before a poorly preserved figure of the goddess Thoeris. The second (Pl. VIII and fig. 2) depicts a partially preserved row of robed women and children who seem to be in postures of rejoicing. Both murals are in white on an untreated mud-plaster background, and they parallel representations from the workmen's village at Deir el-Medina. The scenes appear to be connected with childbirth.
- E10. Lindblad, Ingegerd. "Zwei Amarna Reliefblöcke in Stockholm," Medelhavsmuseet Bulletin 13 (1978):19-22.
- MME 1975:27 and MME 1976:2 with illustrations.
- E11. Manniche, Lise. "Symbolic Blindness," CdE 53 (1978):13-21.
- Karnak talatat and Amarna tombs depict blindfolded male musicians, both Egyptians and foreigners, never females. They only wear them while performing and are perhaps symbolically blind due to the radiance of the god or king. Women may be exempt inasmuch as they can partake of intimacy with the god as can be interpreted from the title m3t Hr Sth "she who sees Horus and Seth."
- E12. Martin, Geoffrey T. "A Block from the Memphite Tomb of Horemheb in Chicago," JNES 38 (1979):33-35.
- Oriental Institute Museum no. 10591.
- E13. Werner, Edward K. "Identification of Nefertiti in Talatat Reliefs Previously Published as Akhenaten," Orientalia 48 (1979):324-331.
- Luxor Museum J. 207, J. 208 and J. 209, and Brooklyn Museum 64.199.2 are reattributed to Nefertiti based on criteria established by the Akhenaten Temple Project: the presence of 1) the pointed Nubian wig, and 2) the double uraeus; includes 4 plates. See also 77E17 and 77E20.

- E14. Wildung, Dietrich. "Berichte des Staatlichen Kunstsammlungen: Neuerwerbungen, Staatliche Sammlung Ägyptischer Kunst," Münchner Jahrbuch der bildenden Kunst 30 (1979):199-206.

"Neues Reich: Gesichtsfragment einer Kolossalstatue Amenophis' IV., Abb. 5, AS 6290," pp. 203-205.

- E15. ———. "Ein königliche Statuengruppe der Nachamarna-zeit," SAK 6 (1978):227-233.

Reconstruction of a royal pair statue using Geneva 12440 and Leningrad 18577, and datable to the immediate post-Amarna period. It may indicate that the Amarna style lasted longer in the Memphis area than in Thebes where the Ramesside style appeared early.

F. Excavations and the Akhenaten Temple Project

Books

- F1. Luxor. Museum of Ancient Egyptian Art. Catalogue; text by James F. Romano. Cairo: American Research Center in Egypt, 1979.

Talatat reliefs and sculpture from the Aten temple precinct at Karnak are discussed and illustrated on pp. 104-123.

- F2. Perepelkin, Iurii Iakovlevich. Keŭe i Semnekh-ke-re: k iskhodu solntsepoklonnicheskogo perevorota v Egipte. Moscow: Izdatel'stvo «Nauka» Glavnaia Redaktsiia Vostochnoi Literatury, 1979.

[Kiya and Smenkhkare: Concerning the Outcome of the Solar Cult Revolution in Egypt] Includes chap. 2 [Whose Were the Southern Estate and the North Palace at Akhetaten?], and chap. 3 [From Which Temple Did the Hermopolis Blocks Come?].

- F3. Spencer, A. J. Brick Architecture in Ancient Egypt. Warminster: Aris & Phillips, 1979.

Amarna houses: pp. 94-95, 97, 119, 130-131, 133, 135; official buildings: 84-85, 88, 119, 130, 142; and temples: 64-65. Stamped bricks of Akhenaten, Nefertiti and Smenkhkare: 145.

Journal Articles

- F4. Hanke, Rainer. "Bildhauerwerkstätten in Tell el-Amarna," MDOG no. 110 (1978):43-48.

Discussion of sculpture from the Amarna studios found by the Deutsche Orient-Gesellschaft under Borchardt in 1911-1914.

- F5. Kemp, Barry J. "Preliminary Report of the El-'Amarna Survey, 1978," JEA 65 (1979):5-12.

Report of the second season, 4 Mar. to 5 Apr. 1978, during which the survey was extended from the North City southward to the Great Temple. See also 78F1.

- F6. ———. "Wall Paintings from the Workmen's Village at El-'Amarna," JEA 65 (1979):47-53.

A report on two murals found during the Egypt Exploration Society's 1921 and 1922 excavations in the workmen's village due to the unusual height of wall preservation. Photographs of these murals from the archives of the EES are published here for the first time as Pls. VII-VIII and in line drawings as figs. 1-2. The paintings were found in the front rooms of Main Street House 3 and Long Wall Street House 10.

- F7. Kuhlmann, K. P. "Der Felstempel des Eje bei Achmim," MDAIK 35 (1979):165-188.

Includes 9 plates and 1 plan.

- F8. Martin, Geoffrey T. "Excavations at the Memphite Tomb of Horemheb, 1978: Preliminary Report," JEA 65 (1979):13-16.

The fourth season: 11 Jan. to the end of Mar. 1978. Excavations of the subterranean parts of the tomb were completed with major progress in architectural and ceramic studies. See also 77F4-5 and 78F2.

- F9. Meltzer, Edmund S. "Akhenaten's Lost Temples," Fate 32, no. 1 (1979):40-50.

A popularly oriented survey of the work of the Akhenaten Temple Project.

- F10. Tawfik, Sayed. "Aton Studies," MDAIK 35 (1979):335-344.

Fourth in the series of articles: Part 5. Cult Objects on Blocks from the Aton Temple(s) at Thebes, I. The Nmst Jar, including material, contents, and functions.

- F11. Werner, Edward K. "Identification of Nefertiti in Talatat Reliefs Previously Published as Akhenaten," Orientalia 48 (1979):324-331.

Luxor Museum J. 207, J. 208 and J. 209, and Brooklyn Museum 64.199.2 are reattributed to Nefertiti based

on criteria established by the Akhenaten Temple Project: the presence of 1) the pointed Nubian wig, and 2) the double uraeus; includes 4 plates. See also 77E17 and 77E20.

Magazine Articles

- F12. Redford, Donald B. "The Akhenaten Temple Project and Karnak Excavations," Expedition, Winter 1979, pp. 54-59.

Illustrated survey of the discoveries at East Karnak.

Special Articles

- F13. Gohary, J. C. "Nefertiti at Karnak," in Orbis Aegyptiorum Speculum: Glimpses of Ancient Egypt, Studies in Honour of H. W. Fairman, pp. 30-31. Warminster: Aris & Phillips, 1979.

Proposes the existence of two temples at Karnak: gm-p3-itn and gmt-p3-itn. The verb is interpreted as a participle with the new readings: "He Who Found the Aten" and "She Who Found the Aten." The feminine form is not found at Amarna and again would indicate Nefertiti's special status at Karnak and perhaps identify her personal temple.

Book Reviews

- F14. Barguet, Paul. "[Review of] The Akhenaten Temple Project, Vol. 1: Initial Discoveries, by R. W. Smith and D. B. Redford. Warminster, 1976," Revue archéologique 1979, fasc. 2, pp. 323-324. [76A4/B2/C2/F1/G5]
- F15. Cooney, John D. "[Review of] The Akhenaten Temple Project, Vol. 1: Initial Discoveries, by R. W. Smith and D. B. Redford. Warminster, 1976," AJA 83 (1979):107. [76A4/B2/C2/F1/G5]
- F16. Hari, Robert. "[Review of] The Akhenaten Temple Project, Vol. 1: Initial Discoveries, by R. W. Smith and D. B. Redford. Warminster, 1976," CdE 54 (1979):85-89. [76A4/B2/C2/F1/G5]
- F17. Samson, Julia. "[Review of] The Akhenaten Temple Project, Vol. 1: Initial Discoveries, by R. W. Smith and D. B. Redford. Warminster, 1976," BiOr 35, no. 1/2 (1978): 95-96. [76A4/B2/C2/F1/G5]

G. Language and Writing (Including the Amarna Letters)

Books

- G1. Liverani, Mario. Three Amarna Essays; introduction and translation by Matthew I. Jaffe. [Monographs on the Ancient Near East, vol. 1, fasc. 5]. Malibu: Undena Publications, 1979.

English translations from the Italian of 77G2, 77G3, and "Implicazioni sociali nella politica di Abdi-Ashirta di Amurru," RSO 40 (1965):267-277.

- G2. Perepelkin, Iurii Iakovlevich. The Secret of the Gold Coffin. Moscow: "Nauka" Publishing House, Central Department of Oriental Literature, 1978.

Translation of Taina zolotogo groba (1968). The author notes that during the last half of Akhenaten's reign the traditional title "good god" (ntr nfr) was replaced by "good ruler" (hk3 nfr). "Horus" was also replaced by "ruler" (hk3) in his titulary. The word "god" (ntr) was suppressed, specifically its trilateral sign, as well as seated-god determinative and perched falcon. Kingly terminology was used in its place with seated-god determinative.

Journal Articles

- G3. Altman, A. "Some Controversial Toponyms from the Amurru Region in the Amarna Archive," ZDPV 94, Heft 2 (1978):99-107.
- G4. Schulman, Alan R. "'Ankhesenamun, Nofretity, and the Amka Affair," JARCE 15 (1978):43-48.

Based on references to the Amka affair in the Amarna Letters and the Egyptian king's name (Nibkhourriyas) in KUB 34, 24:4, Ankhesenamun is identified as the widowed queen who wrote to the Hittite King Suppiluliumas to request a son of his to be her husband.

Special Articles

- G5. Gohary, J. C. "Nefertiti at Karnak," in Orbis Aegyptiorum Speculum: Glimpses of Ancient Egypt, Studies in Honour of H. W. Fairman, pp. 30-31. Warminster: Aris & Phillips, 1979.

Proposes the existence of two temples at Karnak: gm-p3-itn and gmt-p3-itn. The verb is interpreted as a participle with the new reading: "He Who Found the Aten" and "She Who Found the Aten." The feminine form is not found at Amarna and again would indicate Nefertiti's special status at Karnak and perhaps identify her personal temple.

- G6. Moran, William L. "The Syrian Scribe of the Jerusalem Amarna Letters," in Unity and Diversity: Essays in

the History, Literature, and Religion of the Ancient Near East, ed. by H. Goedicke and J. J. M. Roberts, pp. 146-166. Baltimore and London: Johns Hopkins University Press, 1975.

Chap. 7 in Part II: Literature and Language. The scribe's Syrian origin is identified by careful analysis of both writing and language.

N.B.: Abbreviations for journal titles conform to those used in Janssen's Annual Egyptological Bibliography.

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 Cooney, John D.: F15
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 Graefe, Erhart: A3
 Hanke, Rainer: E8, F4
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 ("La succession de Toutankhamon") A4
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 Harrison, R. G.: A6

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Lindblad, Ingegerd: E10

Liverani, Mario: G1

Manniche, Lise: E11

Martin, Geoffrey T.: ("A Block from the Memphite Tomb of Horemheb in Chicago") E12; ("...Tomb of Horemheb, 1978") F8

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Basel. Universität. Ägyptologisches Seminar: E1

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Luxor. Museum of Ancient Egyptian Art: E4, F1

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"Akhenaten's Lost Temples": F9

"Akhenaten's Successor": A8, C1

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"Bildhauerwerkstätten in Tell el-Amarna": E8, F4

"A Block from the Memphite Tomb of Horemheb in Chicago": E12

Brick Architecture in Ancient Egypt: F3

Catalogue [of the Luxor Museum]: E4, F1

"Diplomatic Marriage in the Egyptian New Kingdom": A10

Le don du Nil: art égyptien dans les collections suisses: E1

"Egyptian-Hittite Relations at the Close of the Amarna Period and Some Notes on Hittite Military Strategy in North Syria": A11

Esculturas del antiguo Egipto del Museo de Brooklyn: E2

"Excavations at the Memphite Tomb of Horemheb, 1978: Preliminary Report": F8

The Exhibition of the Treasures of Great Kings and Queens of Ancient Egypt: E6

"Der Felstempel des Eje bei Achmim": F7

Führer durch die Ausstellung [Ägyptisches Museum der Karl-Marx-Universität]: E3

Geschenk des Nils: ägyptische Kunstwerke aus schweizer Besitz: E1

Goden en farao's: E5

"Der große Hymnus des Echnaton und Psalm 104: Gott und Mensch im Ägypten der Amarnazeit und in Israel": B3

"Identification of Nefertiti in Talatat Reliefs Previously Published as Akhenaten": E13, F11

"The Identification of the Mummy of the 'Elder Lady' in the Tomb of Amenhotep II as Queen Tiye": A5

Kele i Semnekh-ke-re: k iskhodu solntsepoklonnicheskogo perevorota v Egipte: A1, B1, D1, F2

"Ein königliche Statuengruppe der Nachamarnazeit": E15

"A Mummified Foetus from the Tomb of Tutankhamun": A6

"Nefertiti at Karnak": C2, F13, G5

"Once Again the Filiation of Tutankhamun": A7

"Preliminary Report of the El-'Amarna Survey, 1978": F5

Review of:
The Akhenaten Temple Project: (Barguet) F14; (Cooney) F15;
(Hari) F16; (Samson) F17

The Secret of the Gold Coffin: A2, D2, G2

"Some Controversial Toponyms from the Amurru Region in the Amarna Archive": G3

"La succession de Toutankhamon": A4

"Symbolic Blindness": E11

"The Syrian Scribe of the Jerusalem Amarna Letters": G6

Taina zolotogo groba: A2, D2, G2

Three Amarna Essays: G1

"Wall Paintings from the Workmen's Village at El-'Amarna": E9, F6

"Zu Pjj, der angeblichen Nebenfrau des Achanjati": A3

"Zwei Amarna Reliefblöcke in Stockholm": E10

DETERIORATION OF THE STONE OF THE GREAT SPHINX

The following report on the deterioration of the stone of the Sphinx is a summary of a more detailed report now in the process of completion. This report is based upon my field survey of the Sphinx during March 30 - April 4, 1980, sponsored by the American Research Center in Egypt. The laboratory investigation of samples collected at the Sphinx was conducted in the Stone Conservation and Water Resources Laboratories of the University of Louisville.

The problem of stone decay in all portions of the Sphinx is intrinsically the same. For the sake of clarity of presentation, we have distinguished four components of the Sphinx stone: the bed-rock, the granite, the limestone blocks, and the mortar.

A. Bed-rock

A direct relationship has emerged from comparison of the degree of decay of the stone with its mineral composition. The degree of deterioration is readily apparent, as illustrated by Figure 1. It is easily seen that the recessed rock units have undergone more deterioration than those which are projecting outwards. The composition of this limestone rock, as it is pertinent to the deterioration phenomenon, relates to its content of such water-soluble salts as halite (NaCl) and gypsum ($\text{CaSO}_4 \cdot 2\text{H}_2\text{O}$) and to such clastic components as silt and clay minerals. The relationships that have emerged from these comparisons are:

1. The halite is present in larger quantities than gypsum in the more deteriorated rock units, while gypsum occurs in larger quantities than halite in relatively sound rocks, even though all rock units thus far investigated contain both halite and gypsum.

The soundness of rocks containing halite is affected adversely due to the ease with which halite, in the presence of liquid water or water-vapor alone, dissolves, recrystallizes and grows into larger crystals. As a result, large tensile stresses are generated, disrupting the rock. The source of

moisture in the case of the Sphinx appears to be the subsurface water.

Gypsum, acting in the same fashion, but to a lesser degree than halite, is also a potential hazard. In certain instances, however, discussed in the section on "duricrusts," the gypsum surface coatings, rather than being hazardous, have even protected the stone from decay.

2. All the rock units exposed at the Sphinx are extremely fine-grained limestones of the packed biomicrites type. They contain, in addition to the predominant calcite and above-described water soluble salts, some quantities of non-carbonate clastic fractions composed predominantly of clay minerals and very small amounts of silt.

Once again the sounder rocks contain smaller quantities of clay minerals (approx. 2.5 - 3.5%) as compared with less sound rocks which contain 5.5 - 8.5% clay minerals.

The clay minerals, due to an abundance of free valences at their surface, have an excessive ion-exchange capacity. As a result, chlorides and sulfates, etc., sequestered at the site of these minerals, generate more tensile stresses which fragment the rock.

3. The head region of the Sphinx is composed of limestone with alternating bands similar to the rest of the Sphinx. But these bands are not so thick and their content of NaCl, $\text{CaSO}_4 \cdot 2\text{H}_2\text{O}$, and clay minerals is smaller. As a result, the head region has suffered much less deterioration, as seen from the 1925 photograph (Fig. 2), taken prior to the restoration.

The above considerations indicate that the occurrence of such salts as halite and gypsum is the main cause of the decay of stone at the Sphinx. The following examples further support this inference.

B. Stela

The Stela is made of granite which, in its original composition, is devoid of halite and gypsum. But the Stela is in contact with the bed-rock whence these water soluble salts have migrated into the Stela. The accompanying x-ray diffraction trace (Fig. 3) clearly shows these salts; they are also visible to the naked eye as whitish encrustations or flakes that continually fall from the surface of the Stela.

The condition of the Stela as seen in 1925 photograph (Fig. 4) when compared with recent photograph (Fig. 5) shows that the weathering of the granite has occurred to a greater degree at the portion of the Stela which is in contact with the bed-rock.

By corollary it may be inferred that the deterioration of the granite at the valley temple also is primarily caused by the same salts.

C. Limestone Blocks

Limestone blocks of variable compositions were used in the construction and restoration of the stone veneer surrounding the lower portion of the Sphinx. From the point of view of weathering of stone, two varieties of such blocks may be distinguished: those with duricrust, and those which are without it.

1. Limestone blocks with duricrust. Duricrust is a natural surface coating (Fig. 6) which protects the stone from weathering from within (by salts, etc.) and from abrasion by the sand laden winds. The duricrusts occur commonly on rock surfaces in the desert regions.

The evaporation at the stone surface during higher temperature results in the precipitation of salts which were dissolved from the body of the rock by underground water. Such coatings, termed duricrust, are highly impermeable and therefore, by inhibiting movement of water towards the surface, protect the rock from continual decay.

Commonly the duricrusts are made of iron and silicon oxides. The duricrusts observed at the surface of certain limestone blocks and surfaces of certain bed-rock have been found to consist primarily of gypsum (Fig. 7), although we are continuing to determine trace elemental composition of these duricrusts.

The limestone blocks with duricrusts are from a period earlier than the 1925-26 restoration. A detailed study of the composition of these blocks will yield information regarding selection of limestone for future restorations.

2. Limestone Blocks without duricrusts. Most such blocks, especially those used during and after 1925-26 restoration, have suffered extensive damage due to efflorescing salts. Figure 8 shows a stone block which was selected but not used in an apparently recent restoration. This block already reveals extensive peeling associated with efflorescing salts.

A detailed study of the composition of such blocks will yield information as to which type of blocks to avoid and the need to remove the potentially efflorescing salts from stone blocks selected for replacement at the stone veneer.

D. Mortar

One major source of the deleterious salts are certain mortars applied to bond the limestone blocks of the stone veneer.

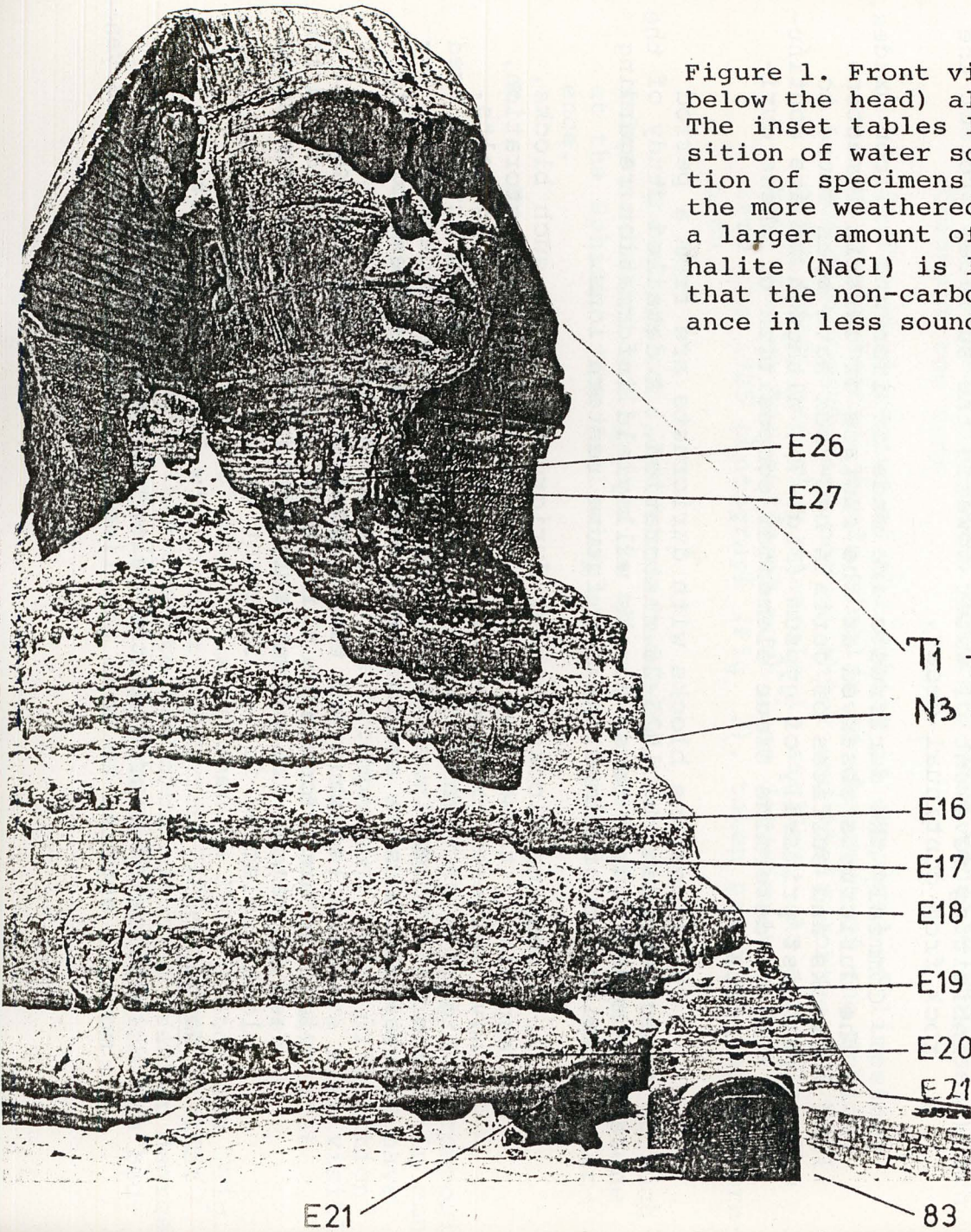


Figure 1. Front view of Sphinx to show (especially in region below the head) alternating sounder and less-sound rock-units. The inset tables 1 and 2 show, respectively, the ionic composition of water soluble salts and non-carbonate clastic fraction of specimens collected from designated areas. Notice that the more weathered, i.e., less-sound, rock-units have, in total, a larger amount of salts but the ratio of gypsum ($\text{CaSO}_4 \cdot 2\text{H}_2\text{O}$) to halite (NaCl) is larger in the sounder rocks. Notice further that the non-carbonate clastic fraction is also in greater abundance in less sound rocks.

*TABLE 1

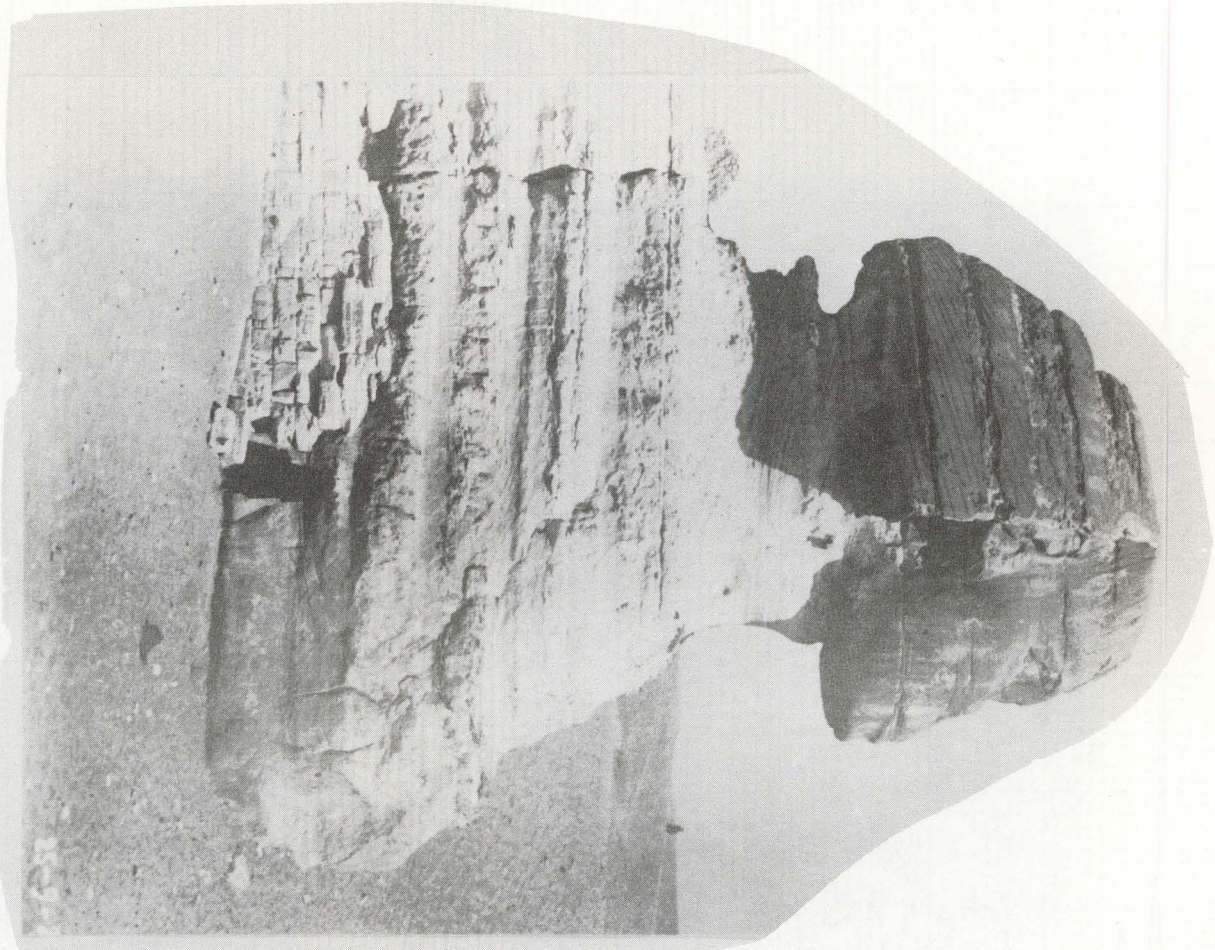
	Na^+	Cl^-	Ca^{+2}	SO_4^{-2}	TOTAL
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T1	0.09	0.02	0.11	0.19	0.41	2.48
N3	0.23	0.40	0.13	0.20	0.96	
E16	0.12	0.17	0.20	0.25	0.74	2.89
E17	0.30	0.69	0.17	0.21	1.37	8.46
E18	0.11	0.18	0.18	0.27	0.74	3.34
E19	2.92	3.83	1.04	1.57	9.36	5.32
E20	0.16	0.25	0.18	0.25	0.84	
E21	0.22	0.50	0.18	0.11	1.01	

*TABLE 2

* The compositions are expressed as percentage weight of the stone.

Figure 2. 1925 photograph showing the south-east side of the Sphinx. This figure reveals a relatively less deteriorated head region as compared with the rest of the rock units of the Sphinx structure. Courtesy of the Center Vladimir Golenischeff.



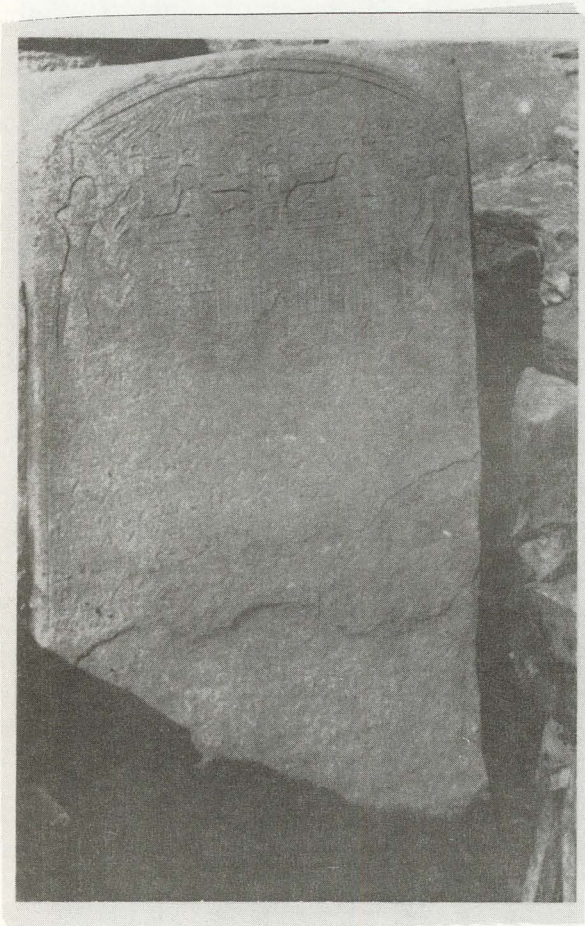


Figure 4



Figure 5

Figures 4 and 5. 1925-26 and, respectively, recent photographs of Stela to show that during the transitional period the weathering has occurred more on the south side (left) because the granite here is in contact with the bed-rock. Photograph 4 courtesy of the Center Vladimir Golenischeff

Figure 3. X-ray diffraction trace of water soluble salts extracted from weathered chips exfoliated from the granite of the Stela.

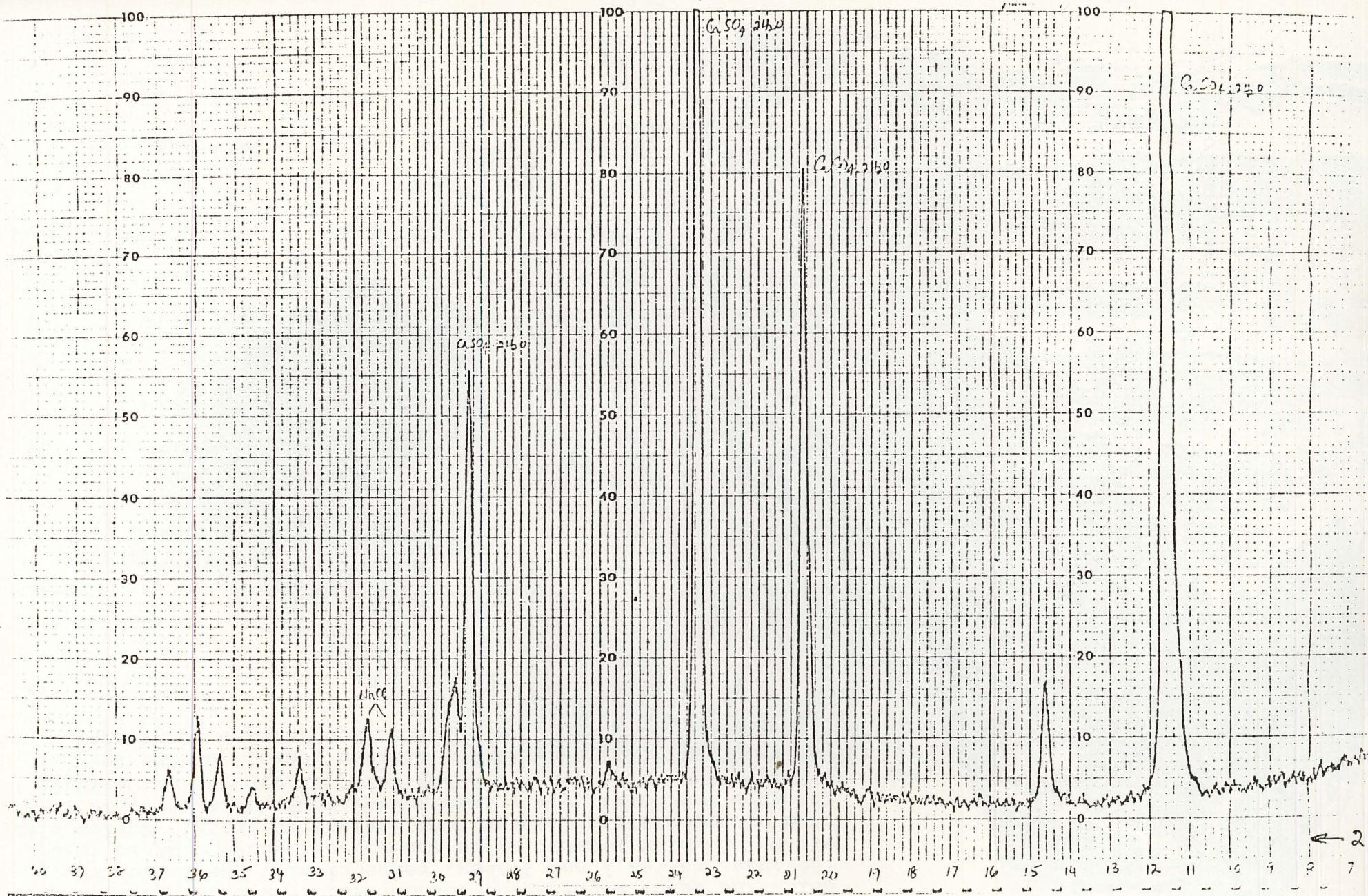




Figure 6. Showing side-by-side (at south flank of the Sphinx) some blocks with and others without duricrusts; the latter even though younger have suffered more weathering.

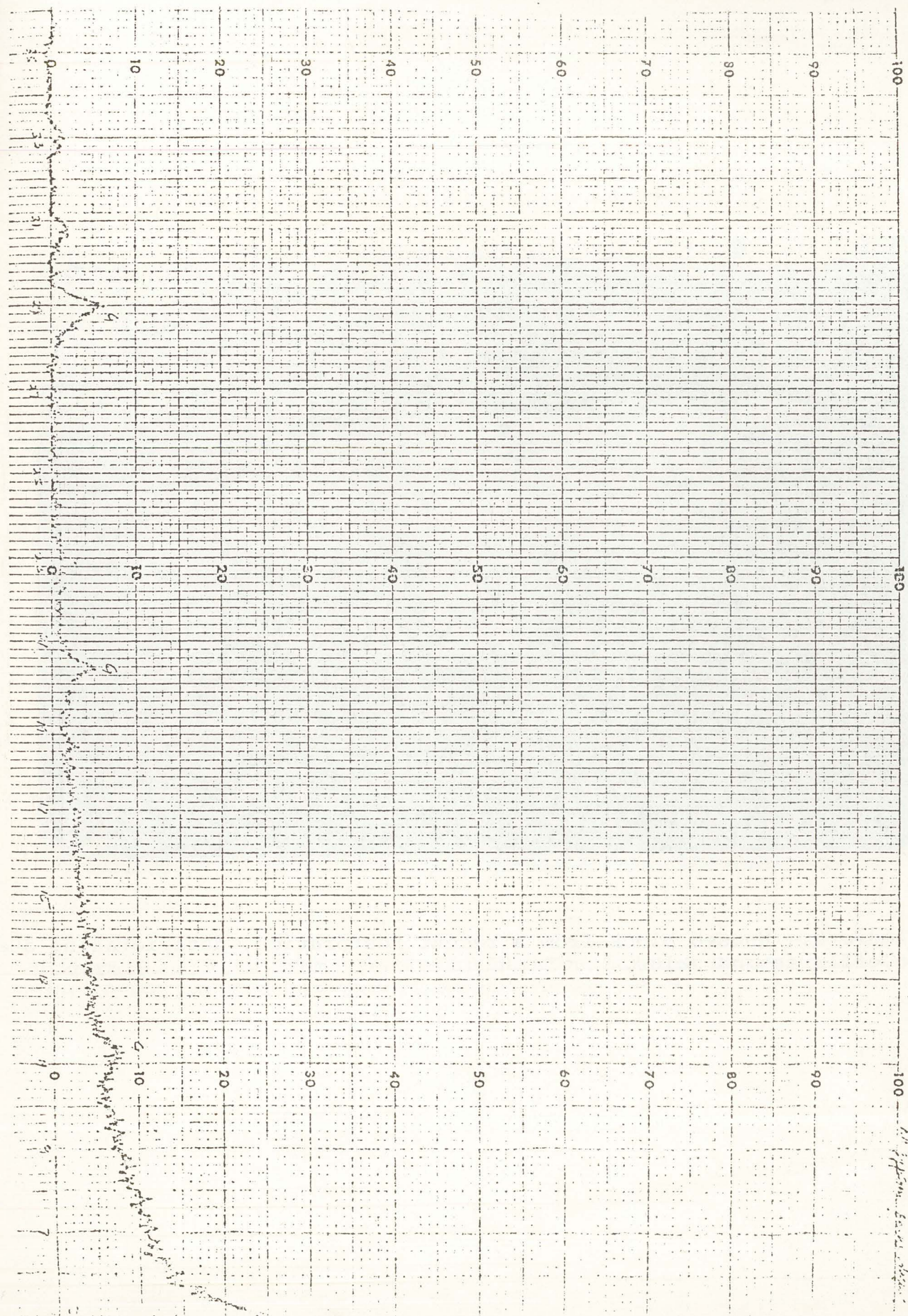


Figure 7. X-ray diffraction trace of duricrust, showing that mainly is made of gypsum.

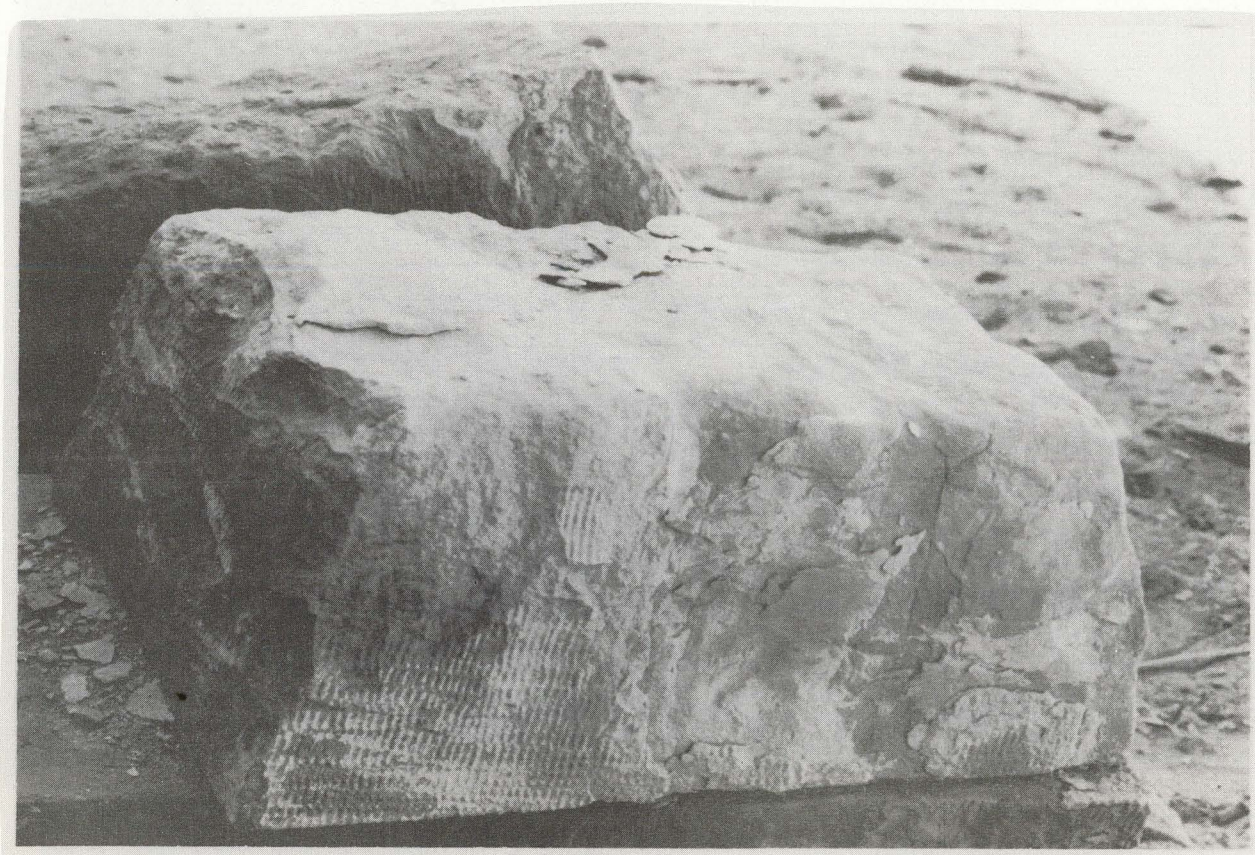


Figure 8. Unused block from a recent restoration, deteriorating due to efflorescing salts.

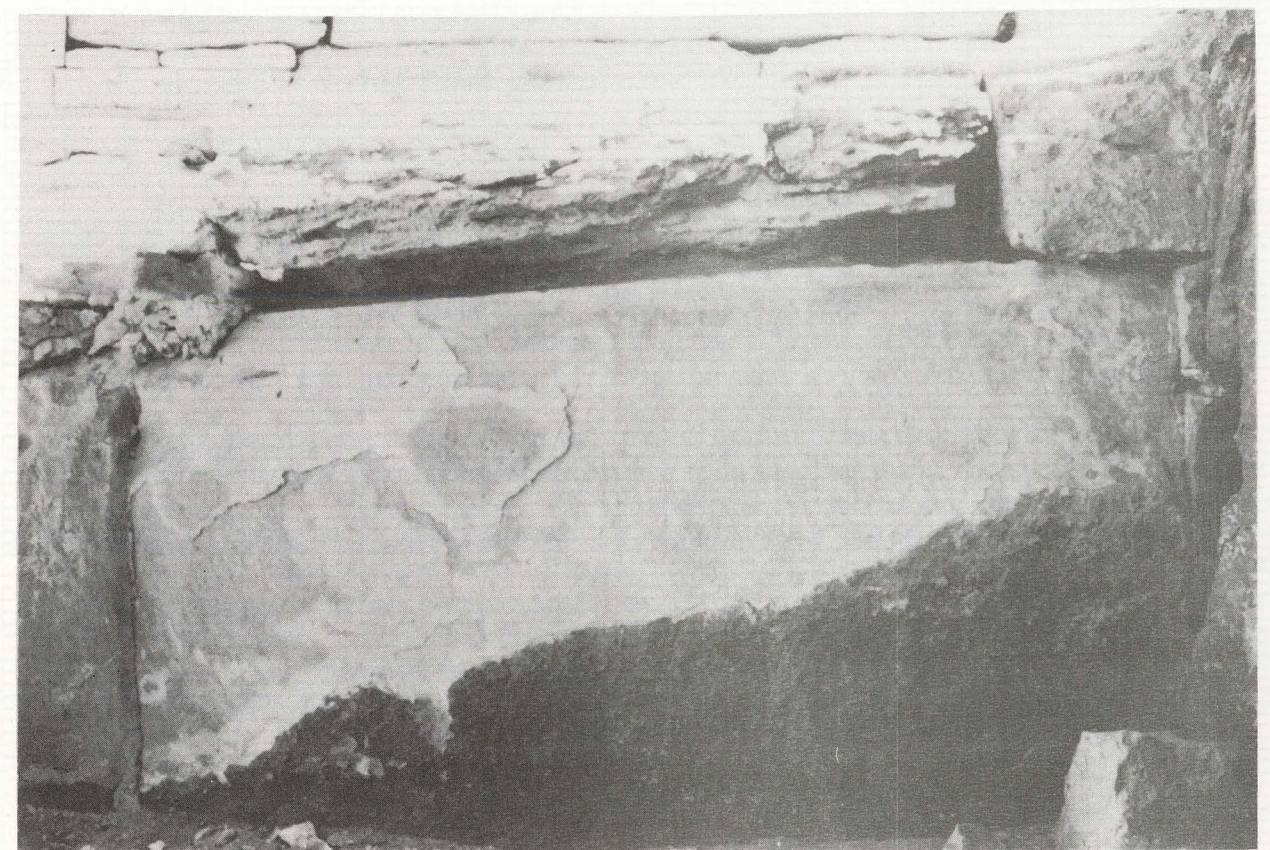


Figure 9. Salts from the mortar have penetrated behind the duricrust causing its exfoliation.

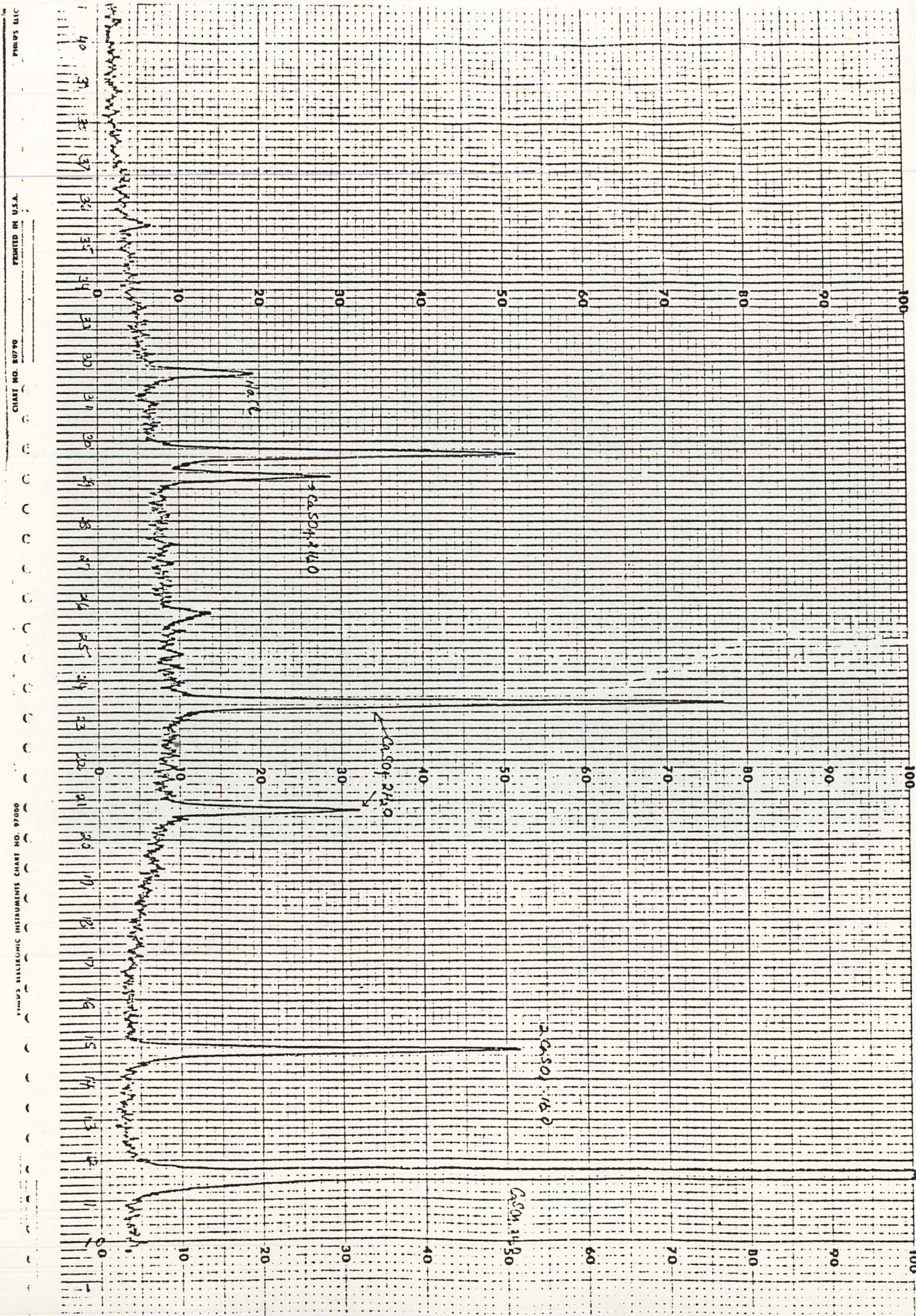


Figure 10. X-ray diffraction trace to show occurrence of gypsum in the new mortar.

Such mortars have not only damaged the stone block in conjunction with which they were used but also, by penetrating behind the surface of certain well-preserved stones, they have literally exploded the stones (Fig. 9).

Figure 10 shows the presence of large quantities of gypsum in the mortar employed during the December 1979 restoration. Obviously this mortar shall prove harmful to the stone. The use of such mortar to fill space between bed-rock and the veneer, as in the past, shall further aggravate the situation contributing to the accelerated decay of the stone blocks as well as of the bed-rock.

Conclusion

On the bases of the knowledge gained from the field survey and the laboratory investigation, it is my conclusion that the deterioration of the Sphinx is due to the presence of water soluble salts. Such salts were deposited in the limestone at the time of its formation and they have also been derived from mortars used in the construction of stone veneer at the lower level of the Sphinx.

These salts, by themselves, should be harmless provided they are not repeatedly dissolved and crystallized, for which moisture is essential. Therefore, the essential area of future study is the determination of the source of water and mechanisms of its movement through the pores of the stone. These studies will involve obtaining representative samples in a vertical profile from the top of the bed-rock down to the water table, and determination of such physical properties as porosity, pore-size distribution, and permeability of the samples. These investigations shall also form a basis for designing a preservative treatment of the Sphinx.

K. L. Gauri
Director, Stone Conservation
Laboratory
Dept. of Geology
University of Louisville

This project was supported by a grant from the Edgar Cayce Foundation.

BRIEF FELLOWS' REPORTS

Egyptian Foreign Policy Role Images

1. The chance to do research and live in Egypt for a year was beneficial to me in many ways. First, I was able to make a broad acquaintance with the domestic and foreign politics of Egypt, a subject about which I teach. Second, I undertook a number of studies relating to Egyptian foreign policy, as indicated in my project proposal. These include a general study of Egyptian foreign policy under Sadat, research into Egyptian behavior in two rounds of Middle East negotiations--the 1973-75 disengagement negotiations and the 1979-80 autonomy negotiations--a study of Egyptian foreign policy establishment's role images of Egyptian foreign policy, and some general research into Egyptian attitudes toward center-periphery relations within global international relations structures. Third, I was able to accomplish some timely research into Egyptian political elites. Fourth, and of great importance to me, I was able to revive my Arabic. Fifth, I did a good deal of lecturing to gratifyingly appreciative audiences, not only in Egypt but also in the Mashreq and the Maghrib. It was a good year.

2. The major project of my research involves a study of the Egyptian foreign policy elite's images of the proper role Egypt can and should play on the global and regional level. On the global level, role images reveal the position and strategy that Egyptians believe their country does and should have as a major peripheral power vis-à-vis the center (developed world); on the regional level, role images with Israel, Arabness vs Egyptianness, relations with the Arab and non-Arab East and Africa, among others. The focus is the Egypt of Anwar Sadat, and the results can be compared with similar images held under Gamal Abdun-Nasir: collective non-alignment against colonialism/imperialism on the global level, and alternatively Unity of Ranks and Unity of Forces on the regional level.

Sources for this study were primarily speeches and interviews. Speeches of Sadat and of all other foreign policy spokesmen, including speeches of Egyptian representatives in the United Nations,

were analyzed. Members of the Foreign Ministry, including the Minister, Gen. Kamal Hassan Ali, and the Minister of State, Boutros Boutros Ghali, were then interviewed. Observers of Egyptian foreign policy, including resident journalists, professors, and members of the al-Ahram Institute for Strategic and International Studies, were also interviewed. Published commentaries and analyses, by Egyptians and outsiders, were also read as available.

One of the striking findings (in comparison with some other states' behavior and of hypotheses) is the absence of a global role image. Egypt's world is Mideast-centered and its image of its extra-regional role is based on its image of its regional role. Regionally, Egypt sees itself as the leading Arab state seeking to control its own destiny. Its leadership and its Arabness are givens, and if either is questioned the questioner is in error. The Arab Nation is a nation of states, of which Egypt is the most important. As such, it is in charge of security in the region, and is a worthy partner of external powers who will deal with it with respect and equality, sharing its same goals. Another consequent role is to end the burden of the Israeli problem, which has overtaxed Egypt's efforts at development. Egypt has led all phases of activity against Israel in the past, and is still leading the efforts for the recovery of Arab rights, the liberation of Arab territory and the self-determination of the Palestinians. It has achieved greater concessions from Israel than ever before. A third role which follows from the preceding is the development and improvement of material life in Egypt, as befitting its position. These views appear as underlying themes or assumptions for the foreign policy of the Sadat regime, and specific policies derive from them.

The present regime's policy aims at success and accomplishment, unlike that of the preceding regime which aimed at identity. This change puts the regime in a stronger position when it succeeds but makes it more vulnerable in failure. By assuming rather than nurturing the nation of identity, Sadat cannot succeed in the eyes of his critics; by focusing on identity rather than accomplishment, the critics are an irrelevant annoyance in Sadat's eyes. His position would become dangerous if those to whom identity is important were joined by those for whom success was lacking. In part, the distracting events elsewhere in the Middle East have saved the regime from the results of its failures to date and have prevented this opposition coalition from forming.

There are other role images in Egypt, notably those of the Islamic fundamentalists and those of the Nasirites. Neither was explored in depth in this study, although the broad lines of both are known. What is not known is the set of role images held by the Egyptian public. Although research into this dimension of Egyptian foreign policy views was not envisaged as part of the original project (since it was deemed to be infeasible), I was encouraged by a number of

sources--including two ministers--to proceed in this direction. I therefore organized a survey team, prepared a questionnaire, and pursued the proper political and administrative channels in search of permission. Authorization was finally denied by Gen. Askar of CAPMAS in mid-September, after my return. It was worth a try, and it prepared the way for some next time when permission will be granted. I am pursuing the matter by trying to arrange to do the survey for the Egyptian government.

I. William Zartman
1979-80 NEH Fellow

PALESTINIAN HISTORY IN EGYPT

I spent the summer of 1979 in Cairo working in archives and interviewing former diplomats of leaders. The purpose of the trip was to study the political activities of Muḥammad Amīn al-Ḥusaynī, Mufti of Jerusalem, who resided in Egypt between 1946 and 1959. I wanted to ascertain the role that he and other Palestinian leaders played through the Arab League in the 1948 war and their relations with the revolutionary government of Gamal 'Abd al-Nasir.

I began my research at Dār al-Kutub which had a collection of Arabic books about Palestine, and Arabic newspapers. Dār al-Kutub also had handwritten copies of dispatches from the consul of Egypt in Jerusalem to Cairo prior to 1949, and other documents on the Palestine question. Presumably the originals are at 'Abdīn palace, having been originally housed at Qaṣr al-Qubbah, as Martin Kramer wrote in his report on Egypt's royal archives. If permission to use the 'Abdīn archives is denied or slow in coming, a researcher on the Palestine problem should use copies of these dispatches at Dār al-Kutub, to which access is easier to secure.

Another source of information on the subject is the libraries of newspapers, such as al-Ahrām and Akhbār al-Yawm. These libraries contain many files, consisting mainly of clippings from Egyptian and other Arabic newspapers about a variety of Palestinian topics and personalities.* The coverage of the 1948 war was extensive, and I found several files about the Mufti and the Arab Higher Committee, over which the Mufti presided. These files are by no means systematic, but by combining the articles from several libraries I was able to get a good coverage of the Mufti by the Arab press and, therefore, saved considerable time which would have gone into searching Arabic newspapers.

After securing access to these libraries, the main problem was photocopying. Machines were either non-existent or inaccessible. Besides, regulations for photocopying material were arbitrarily applied. I managed to xerox some files which enabled me to devote more time for interviews.

The interviews proved to be a very productive part of my research. I interviewed a dozen former diplomats, politicians and journalists, of whom I will mention four. First, Kamāl al-Dīn Jalāl, who was an Egyptian journalist with the Mufti in Berlin between 1941 and 1945: Since he disliked the Mufti, Jalāl was friendly and eager to tell me many "secrets" about the Palestinian leader's activities in Germany and Egypt (in the 1950's). I have been able to corroborate some of the information on the political activities of the Mufti, but not on his personal life (e.g. sex, money). Second, Ahmad al-Shuqayrī, who was a colleague of the Mufti in the 1940's and the first chairman of the Palestine Liberation Organization in 1964: Al-Shuqayrī was a gracious host but difficult to draw out in an interview because he was more keen at giving long monologues in which he defended his record rather than at answering questions. It was useful to have prepared specific questions, based on documents and on his own works, designed to remind and to evoke specific responses. (Al-Shuqayrī died in Amman in 1980). Third, Ahmad Farrāj Tāyī, who was Egypt's consul in Palestine between July 1947 and October 1948 and Foreign Minister of Egypt in 1952: Tayī was best discussing events which he knew first hand and about which he kept relevant documents. Fourth, Walīd al-Dālī, who was personal secretary of the General Secretary of the Arab League 'Abd al-Raḥmān 'Azzām: Al-Dālī provided rare accounts of the relationship between 'Azzām and the Mufti, and of the latter's influence on the Arab League between 1946 and 1952.

The interviews I conducted in Egypt provided me with information not found in documents: the social and human side of Palestinian political events and personalities. It was necessary, however, to balance the usually negative Egyptian views about the Mufti (in 1979) with the generally favorable Palestinian accounts, and to confirm both through documentary evidence. Documents, after all, can preserve the past better than human memories, and are impervious to subsequent political climates.

* They also have photographic files containing pictorial material on public figures. Where negatives exist, copies or prints can be obtained.

Philip Mattar
Columbia University
ARCE Fellow, 1979

PSYCHOLOGY AND POETICS
IN ISLAMIC PHILOSOPHY

As my leave in Cairo drew to an end by mid-June, I was confident that I had in my possession the basic material needed for the completion of my original project on psychology and poetics in Islamic philosophy. Upon my arrival in December, I had set out to collect and consult a basic library of Islamic philosophy and medieval Arabic literary criticism, particularly out-of-print works not readily available in American libraries. This proved to be more difficult and time-consuming than a similar undertaking in a more organized and dynamic market. Instead of one month, it took six months to accomplish the task. In view of this, I intend to donate this collection to a university library, as soon as my work is finished, in order to facilitate the research of future colleagues.

In addition, I consulted relevant unpublished manuscripts, particularly those by Avicenna on psychology, on dreams, and on divine revelation, in the University of Cairo Library in Dar'l Kutub. I found the treatment to be consistent with that in the fuller counterparts in al-Najāt and al-Shifā.

Especially rewarding were my acquaintance with the work of and my exchange of views with some of the pioneering scholars and critics, particularly Drs. Jabir'Asfur, Shuckri' Ayad, Hassan Hanafi, and Ahmed Heridi. Their contributions will help to supply a critical matrix, as well as a point of departure for my own study.

On the basis of the research cited above, I was able to expedite my project towards a successful conclusion. First, I have expanded the first part dealing with the relationship between poetry and philosophy, i.e., the epitemic basis of poetic imitation. In addition to the theories of the three major Islamic philosophers, Alfarabi, Avicenna, and Averroes, I have added those of Alkindi, and in addition to the consideration of the seminal and all-pervasive influence of Plato and Aristotle, I have accounted for that of Plotinus, as well. The most representative portion of this part I delivered as a paper in the series of comparative poetics at the American University in Cairo.

Second, the part originally intended to be the third has become the second, namely, that dealing with the relationship between rhetoric and poetics on the one hand, and between rhetoric and logic, on the other, with particular attention to the emphasis of the three major Islamic philosophers on the indispensable pedagogic role of rhetoric in the entelechia of man and the foundation of the ideal state. Again, a major portion of this part was presented, this time at the American Research Center in Egypt.

In the third part of my study, I have dealt with the theory of style, both poetic and oratorical, in Avicenna and Averroes. Their particular conclusions concerning literary style are based on their perception of the tensions in the nature of rhetoric. On the one hand, rhetoric, together with poetics, is a branch of logic. On the other, rhetoric, like poetics, is distinguished from logic in that, in order to appeal to the audience, it resorts to non-rational means, such as the rise of stylistic embellishments, especially metaphor.

Finally, a fourth part has emerged from a vaguely anticipated source. In order to account for the peculiarities of stylistic theories in Avicenna and Averroes, I have traced them not only to the original source in Aristotle, but also to traditional Arabic rhetoric and literary criticism. I have found that their understanding of Aristotle was influenced by traditional Arabic views but that at the same time such views were being in turn modified by Aristotelian theories. Such a dynamic interaction between tradition and innovation, I have in fact found to characterize the works of Arabic critics preceding Avicenna and Averroes (and even Alfarabi), such as Ibn Tabātiba, Qudāma, and al'Askari, and, due to the contributions of these two philosophers, to come to a flowering in the works of al-Jurjāni and al-Qartajanni. I am currently working on this part which is assuming a major proportion in my project, so much so that it may as well be entitled "The Philosophic Basis of Arabic Literary Criticism."

Hussain Haddawy
1980 ARCE Fellow
Funded by the NEH

PERSIAN MANUSCRIPTS IN
THE NATIONAL LIBRARY

While attached to the American Research Center in Egypt in Cairo my project was to examine the collection of Persian manuscripts at the National Library in general and to see certain specific manuscripts in particular. During the two and a half months I was in residence, I had the opportunity to examine several hundred volumes of the collection and to make the following observations on the collection and its catalogue.

The Egyptian National Library possesses a significant collection of Persian manuscripts, in excess of 2,500 titles, which have been catalogued in Fihris al-makhtûât al-fârisiyya allatî taqtanîhâ Dâr al-Kutub hatta 'âm 1963, 2 volumes (Cairo: Dâr al-Kutub, 1966-67). Whereas the published catalogue is complete and, for the most part, excellently done, with good indices of authors and titles (where known), and can be relied upon for accurate descriptions of essential information such as author, title, brief descriptions of contents, and subject categories, it is most unfortunate that the same cannot be said of the manuscript dates recorded therein. The cataloguers simply listed uncritically whatever date was found on the manuscript, and hence the catalogue cannot be relied upon for valid dates. Instances of dates that are clearly inaccurate fall generally into three categories:

(1) Forged dates added at a later point in history to a manuscript that contained no original date of copying. Such forgeries are usually obvious because the date is written in some convenient place between column rulings, where dates were not customarily inserted, rather than in a colophon, the normal place for copyist's signature and date. Often, too, the ink of the date is clearly different from that used by the original copyist, as in MSS. 78-m (adab fârsî) and 17-m (adab fârsî), erroneously dated 1026 and 1027 respectively. These manuscripts are sections of the Dîvân of Abû-Talîb Kalîm of Kashan, who died in 1061, making the purported dates of these manuscripts out of the question.

(2) Original date altered. This occurs most easily with dates recorded in numerals but was found to have been done in at least one instance with a date written out. The original date of MS. 17-m (taṣawwuf fârsî) was in the eighth century of the Hegira (sab'mi'a): a false "worm-hole" (with no corresponding damage to previous or following folio) was made over the 'ayn and the dot of the b was scratched out and changed to a t̄ to render sittmi'a (600).

(3) Date of composition ascribed to date of copying. Often authors give the date of completion of their works, and later copyists occasionally reproduce the author's colophon. The copyist may or may not then add the date of copying in his own colophon. More than one instance was seen of a MS. dated to the author's date in the catalogue, even where the copyist's date is given later. This is especially liable to happen in a collection of risâlas such as MS. 11-m (majâmî' fârsî).

MS. #131-m (adab fârsî), dated 1070, of the Dîvân-i Kalîm was examined and found to be the oldest extant MS. known; it antedates the Istanbul MS. by two years and appears to have been copied from a different source. Although the Cairo Dîvân is a selection and contains, for example, only 212 of the 582 ghazals of Kalîm, it forms the oldest base for the edition presently being prepared. The other MSS. of Kalîm in the Cairo collection were found to have forged dates or to be too late to be acceptable for editing purposes.

A certain amount of material was discovered, and microfilms made, which will be of value to a forthcoming study on Persian paleography.

Finally, MS. 11-m (majâmî' fârsî), a collection of risâlas by Aḥmad ibn Muḥammad ibn Aḥmad al-Biyābānākî known as 'Alâ' al-Dawla Simnānî, was studied and microfilmed. This will hopefully form the base of an edition of the minor works of this extremely important and influential thinker in the field of 'irfân nazari (speculative mysticism).

Mention should be made of the extremely helpful staff of the Oriental Cataloguing Section of the National Library, the members of which were always most attentive and ready to render assistance, particularly Messrs. Mohammed Abu-Douma and Nasrollah Mobsher-Tarazi. I should recommend to anyone who intends to work on the Persian or Turkish manuscripts at the Library that their acquaintance be made.

W. M. Thackston, Jr.
Harvard University
ARCE Fellow, 1979-80

ARCE NEWS

CAIRO LIBRARY

We again appeal for your help in building our library in Cairo. Please send copies of your own publications and especially consider giving us your duplicates and unwanted back issues of JARCE and the NEWSLETTER.

NEW HOURS FOR THE CAIRO CENTER

Herewith we would like to inform members of new hours of business at our Cairo Center. Henceforth the Center will be open for regular business Sunday through Thursday from 9 am to 5 pm.

This change brings the Center into line with the U.S. Embassy and follows a general trend among all business in Egypt.

In addition to the hours announced above, the library will be open for use from 3 pm to 7 pm Sunday through Thursday, from 12 noon to 5 pm Friday, and from 9 am to 5 pm Saturday.

ANTIQUITIES NEWS

On November 24, President Sadat opened the restored mosque of al-Hakem, with about 10,000 members of the Shiite Bohara sect, from all over the world, in attendance. The sect, which is centered in western India, restored the mosque as part of its program to revive Fatimid monuments in Cairo. The opening was a major reunion for the Boharas, many of whom have contributed materially and even manually to the restoration work over the past two years. The mosque will now be an active place of worship.

Egyptian Gazette 11-25-80

The five-day conference to save the Cairo Islamic monuments approved 14 resolutions recommending urgent conservation action by the government and calling for a world-wide fund-raising campaign. Following the UNESCO report, six zones were designated for a five-year emergency plan to be administered by a new Cairo Conservation Agency. A condemnation of the use of Portland cement for restoration work was the only resolution which concerned conservation details. The conference also resolved to suggest that programs in Islamic architecture be instituted in Egyptian national universities and that an international association for study of Islamic archaeology, architecture, and art history be established in Egypt.

Egyptian Gazette 12-21-80

Table Ronde

A Table Ronde, sponsored by the Institut Francais d'Archeologie Orientale, was held in Cairo from January 8-12, to mark the hundredth anniversary of the IFAO in Egypt.

Some fifty papers were read on various aspects of the central theme "Prospection et sauvegarde des antiquites de l'Egypte". James Allen, director of ARCE's Cairo Center, presented the findings of Dr. K. Lal Gauri, consultant to ARCE's Sphinx Project, on the deterioration of stone monuments in Egypt.

The colloquium ended with a number of resolutions. N. Grimal called on each foreign mission to set aside excavation and begin immediate surveys in areas of Egypt most endangered by development. James Allen proposed that missions collaborate on a general map indicating the areas they are interested in. S. Donadoni encouraged a survey of painted monuments, and J. Lauffray suggested the formation of a corps of archaeological "commandos" that could carry out emergency work at the behest of the Antiquities Service. R. Said called for cooperation to promote passage of an Egyptian law requiring archaeological survey before any development project involving land use; this received enthusiastic approval.

Specific resolutions were proposed by A. Raymond for salvage of medieval Fustat; by A. Guillaumont, F. Daumas, and Shehata Adam, to have the entire site of Kellia permanently protected.

N. Grimal proposed that various heads of foreign missions meet regularly in Cairo with Antiquities Service representatives. R. Dadjewski suggested that these symposia be limited geographically, while Shehata Adam suggested they be restricted to specific problems. He likewise proposed that a liaison committee be formed consisting of the heads of missions.

J. Golvin called for the inclusion of Egyptian students in all archaeological expeditions. Shehata Adam would like more bilateral centers, such as the Franco-Egyptian Center at Karnak.

Some miscellaneous resolutions included a statement by Shehata Adam that the royal mummies remain, off exhibit, in the Egyptian Museum, until suitable quarters can be prepared for them in the new antiquities museum to be erected on the southern end of Zamalek island. James Allen asked all archaeologists to make an effort to take into account the possible chemical reactions of materials used in restoration before any restoration is begun. M. Bietak suggested that archaeologists encourage compliance with the Egyptian law forbidding the formation of brick or other building materials from alluvium.

NEWS OF OTHER ORGANIZATIONS

Festschrift for Elizabeth Riefstahl. The Egyptological Seminar of New York announces the publication of Volume II of the Bulletin of the Egyptological Seminar (BES), a celebratory issue honoring Elizabeth Riefstahl. Subscription and/or membership fees are \$10.00 for regular members, \$7.00 for students, \$25.00 for contributing members, \$50.00 for supporting members. Those interested may send their orders to Dr. Robert S. Bianchi at The Brooklyn Museum, Brooklyn, N.Y.

Those wishing to submit manuscripts for publication in BES should direct them to the Editorial Secretary, Dr. Betsy M. Bryan, 313 W. Hartsdale Ave., Hartsdale, N.Y. 10530.

Canadian Institute in Egypt

The Institute. A center has been established for Canadians and Canadian expeditions which wish to pursue archaeological, linguistic, and historical studies in the prehistory and early civilizations of Egypt and the Sudan. For many reasons the most appropriate place for the locating of this center is Cairo. The center will provide assistance for scholars in the form of logistical and secretarial support together with residential facilities and, eventually, a library. It will also furnish on-the-spot information to scholars and to institutions, thus saving the time and expense of sending individuals overseas for purely routine purposes. The location of this center is #28 103 Street, Maadi, Cairo; the premises are presently being completed and furnished.

A committee of the Society for the Study of Egyptian Antiquities has been formed to maintain the center. The Society will be fully responsible for the maintenance and funding of this operation; funding is arranged through the Canadian Mediterranean Institute.

Aims: To maintain a permanent, long-range cultural establishment which will serve many generations to come, providing in Egypt and the Sudan for a) archaeological operations; b) study of ancient and modern civilizations; c) cultural exchange; d) literary work and e) opportunities for students.

Objectives: To assist in providing 1) further to our knowledge of man, history and ancient Egypt; 2) recognition for Canada and Canadian scholars in the field of Egyptology and 3) an atmosphere of goodwill towards Canada in Egypt and the Sudan, and by extension, the whole Third World.

Dr. Ronald J. Leprohon of Montreal, Quebec, has been elected the first Director of the Institute for a four-year term commencing Jan. 1, 1981. Dr. Leprohon will take up residence in the summer of 1981, and the Institute expects to be in full operation by Sept. 1, 1981.

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THE AMERICAN RESEARCH CENTER IN EGYPT

The Luxor Museum of Ancient Egyptian Art Catalogue

with contributions by James F. Romano, Klaus Parlasca, Michael Rogers and Bernard V. Bothmer
Pp. xv-219, 16 color plates, 169 illus. ISBN: 0-913696-30-7/cloth Cairo, ARCE: 1979

The new Luxor Museum of Ancient Egyptian Art was formally opened in December of 1975. The Catalogue is the first of its kind. As a matter of fact, it is the first entirely new catalogue written for any museum in Egypt in recent years. It lists, describes and illustrates over one hundred sculptures, reliefs and paintings, and the objects of minor arts from the Theban area, ranging in date from the Predynastic to the Islamic Period, a span of over four thousand years.

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Situated about ninety miles north of Cairo, between the modern towns of es-Simbillawein and Mansurah, Mendes is the last major archaeological site in the Egyptian Delta to have remained largely unexplored. Antiquities dating to the early Old Kingdom (ca. 2700 B.C.) have been recovered from the site, and there is evidence of occupation well into the Christian era (ca. A.D. 800). Excavations were carried out at the site from 1964-66 and 1976-80 primarily under the direction of the Institute of Fine Arts, New York University and The Brooklyn Museum. *Mendes I* deals primarily with the geographical and topographical aspects of the site.

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Edited by Charles E. Butterworth and Ahmad Abd al-Magid Haridi

Pp. 1-53 in English; pp. 1-194 in Arabic Cairo, ARCE: 1979

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Edited by Mahmoud Manzalaoui

Pp. 1-643 Cairo, ARCE: 1977

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